





# The Outlook of Missions

Volume XII  
Number 7  
July, 1920



**MRS. B. B. KRAMMES**

President Woman's Missionary Society of General Synod



VIEW OF HUPING COLLEGE (LAKESIDE SCHOOLS), NEAR YOCHOW CITY, CHINA, WHERE MISSIONARY WILLIAM A. REIMERT WAS KILLED  
BY CHINESE SOLDIERS, JUNE 13, 1920.

# The Outlook of Missions

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# The Quiet Hour



The eternal God is thy refuge and underneath are the everlasting arms.

—Deuteronomy 33: 27

“We should live and labor in our time that what came to us as seed, may go to the next generation as blossoms, and what came to us as blossom, may go to them as fruit.”

Worry will vanish, fear will retreat, and discouragement will cease to be, when you stand in the radiant certainty of your faith and say, God loves me!

—OZORA S. DAVIS.

Spread out your petition before God, and then say, “Thy will, not mine, be done.” The sweetest lesson I have learned in God’s school is to let the Lord choose for me.

—D. L. MOODY.

Why worry? O child of immortal birth,  
Forget the promptings that bind in thrall  
A soul that was sent to serve on earth,  
But must finally reign with the Lord of all.

—MARGARET E. SANGSTER.

Humanity has moved away from barbarism, not driven by the club or pricked by the sword, not under the impulse of brutality and animalism, but drawn by sympathy, kindness, benevolence, love.

—CHARLES WOOD.

I thank Thee, Lord, for those unanswered prayers,

And for Thy word, the quiet, kindly “Nay.”  
’Twas Thy withholding lightened all my cares  
That blessed day.

—OLIVER HUCKEL.

Some day or other I shall surely come

Where true hearts wait for me;  
Then let me learn the language of that home

While here on earth I be,  
Lest my poor lips for want of words be dumb  
In that high company.

—LOUISE CHANDLER MOULTON.

“The missionary movement has been in the world as an instrumentality of peace and international good-will. Wherever it has gone, it has erased racial prejudice and bitterness, the great root of international conflict and struggle. It has helped men to understand one another.”

God has a plan in His eternal Mind that is controlling every part of the mechanism and even its broken and tangled threads, and He is working out His purpose and weaving a rich and beautiful garment for every obedient soul.

—JAMES H. SNOWDEN.

“There are in this loud stunning tide

Of human care and crime,  
With whom the melodies abide

Of the everlasting chime;  
Who carry music in their heart

Through dusky lane and wrangling mart.  
Plying their daily task with busier feet

Because their secret souls a holy strain repeat.”

He whose speech shows a decent disposition, who takes no advantage of intimacies, who is the last person to approach with slanderous gossip, whose hatred for evil and reverence for religion are written in his face, with whom honor is never measured by cost and whose profits never issue from another’s wounds. This kind of a man need not worry.

—ROBERT FREEMAN.

It should be our habit of life on awaking each morning to yield ourselves completely to the service of Christ, and then to be continually guided and controlled and strengthened by His Spirit during all the hours of the day, whether in the home or in the church, in the office or in the mill.

—C. R. ERDMAN.

## THE PRAYER

**O**UR Father, we would live as Thy dear children, and show such characters and dispositions as shall cause men to glorify Thee. We fail in effort because we fail in vision. Grant that we may ever see Him Who is the Fairest among ten thousand. Disperse all earthborn clouds, we pray Thee, and help us to follow on to know our Saviour. For His sake. Amen.

—JOHN GARDNER.

# THE OUTLOOK OF MISSIONS


VOLUME XII.

July, 1920

NUMBER 7.

## Does God Care?

REV. J. J. TAYLOR, D.D.

 MEN seem to glory in greatness. The present is proudly called a day of great things. There are great cities, great buildings, great bridges, great tunnels, great ships, great railways, great schools, great armies, great battles, great debts, great plans for commerce and education and government, and all these devised and brought into being by great men working through great organizations to meet the great opportunities that continually arise; but no scheme ever born in the brains of men equals in magnitude the enterprise set forth in the words of Jesus: "Go ye into all the world, and preach the gospel to every creature."

The author of this utterance was accounted a man of lowly estate. He dwelt in a turbulent province of the Roman empire nearly two thousand years ago. He was not a scion of the schools. His entire career was less than four years of public life, and He died a violent and shameful death. Yet He devised a scheme which touches the limits of human possibility, and committed it to those who loved Him. Claiming all authority in heaven and earth, He looked upon the nations as His rightful inheritance and the distant tribes as His purchased possession, and He bade his own go bear the news. This is the supreme task of the church, and the justification of its existence: the gospel to every creature in all

the world. It is a challenge to whatever is heroic in the spirit of man.

Though He spent most of His time among the lost sheep of the house of Israel, Jesus compassed the whole world in His thinking. He found great faith in the Roman officer, and saw in him the vanguard of a countless host that should come from every quarter and sit down with the leaders of the chosen race in the Kingdom of God. He sat with the woman of Samaria, and spoke of a Saviour and of a worship suited to every place. He administered to the Syro-Phoenician, who acknowledged herself as one of the little dogs that fed from the master's table. He felt no antipathy toward the stranger; He had no fire from heaven for the Gentile; He was willing to meet the Greeks who came up to the feast; He took His model of philanthropy from Samaria, and He said He was the Light of the World. His mother and His brethren included all who were willing to do His will, whatever their race or religion. The international character of His plan is beyond dispute.

The terms "home" and "foreign" are relative. Every inhabited spot on earth is home to some heart, and the same is a foreign land to some alien spirit. Every tongue is native to some and barbarian to others. The seven churches of Asia, planted by apostles and shepherded by messengers of God, failed to maintain their home work, and the candlestick was removed. Today the land in which they



flourished is left desolate, and dependent on distant disciples for the light. Without reference to the direction in which measurements are made, the gospel contemplates the conquest of the world, and its subjection to the will of Christ.

The mystery is unexplained. Measured by what they are able to accomplish in commerce, in literature, in science, in anything that promotes the progress of the race, multitudes are almost worthless. Probably half of the world's population might be snuffed out today without destroying a single useful invention or a single helpful idea. Still unsolved is the Psalmist's problem: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man, that thou art mindful of him?" What is the slew-footed negro, skulking in the jungles of Africa, that God should care? What is the almond-eyed Mongolian, eating rats in Hongkong, that Jehovah should regard him? What is the unwashed Esquimo feasting on putrid blubber amid the ice-floes of the North, that God should visit him with a message of salvation? What is the wise, the disputer of this world, gnostic or agnostic, bandying words about insoluble problems, that God should plan to give him light? What is the mightiest intellect, the broadest scholarship before God? From the least of them even unto the greatest they are nothing and vanity. Even the nations are as the small dust of the balance before Him, and are unable to kindle or to quench one beam of His eternal glory, *And yet He loves the world, and has for it a message of life and salvation!*

Fidelity demands that the message be delivered. Jesus intrusts the interest of His Kingdom on earth to His people. He bids us go and proclaim the gospel. He holds all authority. There is no way to escape the obligation.

Fellowship requires every Christian to take part in the work. Fellowship is participation in common in a common enterprise. The Christian who cuts himself off makes himself poor.

Anticipation also is a motive. When Jesus went home, two messengers in white appeared to His disciples, saying: "This same Jesus will come again." But he will not come until this gospel has been preached in all the world. Grace teaches us to look for His glorious appearing. The world waits for it. The saints cry, "Even so, come, Lord Jesus." —*Home and Foreign Fields.*

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### Many Visitors to Oriental Lands

Owing to the World Sunday School Convention in Tokyo, in the early days of October, the year 1920 will see many Americans touring the Orient. It is with no small degree of satisfaction that we have heard of a representative group from our own Church who will see with their own eyes and hear with their own ears of the wonderful works of God wrought through a century of missionary effort. We bid our dear members a warm farewell as they leave the shores of their native land and we wish to assure them in advance of a most royal welcome to the hearts and homes of our missionaries in Japan and China. We know the rich treat in store for them and we can anticipate the good tidings they will bring back to the home Church. The Lord watch over all of them in their journeyings and return them in safety to their desired haven.

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### Are You Coming?



Y dear reader, are you coming to Lancaster, July 31st to August 6th? A splendid Missionary Conference awaits you here. The call is loud and strong to this beauty spot, one to be proud of, a spot where stands our oldest Theological Seminary, rich in heritage, glorious in prospect. It is here we hope many will gather for a week of prayer, fellowship, inspiration, information and recreation.



We need more than ever today the unbiased and unselfish vision, and we rejoice that the church is becoming more and more united in her one great task, that of evangelizing the world. But if we are to do our allotted part, let us not forget that one weapon of strength and power is our denominational conference, broad at the same time in its scope; our own work is as the hub, the Interchurch work as the wheel. Comity in Missions must be observed. We need to see the work in its entirety, and such will be the case if we understand God's Word as a whole. So many catch only a truth here or there. Such a procedure is like seeing only one arc of a circle. The whole truth must be grasped. All the commands must be obeyed. We have left no stone, therefore, unturned to make this Conference, under God's leadership, one of great power and success.

Are you coming? The Conference needs you, and you need the Conference. The home Church needs all its representatives it can possibly send to bring back to its own congregation the impetus and aid which the Conference affords.

The Church and the Community, the foreign work, Forward Movement, Interchurch World Movement, platform addresses, all are within your reach. Are you coming?

The missionaries will be there. What a treat that will be! Oh! to be close to the missionary as a friend, a helper, a supporter. What a wealth of good things in return. What a joy and inspiration they are to us. When we meet such as these, cultured, adaptable to all conditions, consecrated to the task from the highest service to the lowest, we can exclaim, "Thank God for such chosen vessels." What of us, dear reader! Are we holding the ropes? Are we strengthening the stakes and lengthening the cords? They need our love, support and primarily our prayers. Are you able to do your part or is your cruse of oil running low; have you failed them? Then come and renew your vow, renew your strength also; come and fill your cruse of oil. Are you coming?

Where are you going to spend your vacation? Will you spend at least a part of it with us this Conference week? You will have rest for body and mind, and recreation plus the many good things which no other vacation can supply; those things which make for most in life, those things which you can enjoy then and there and at the same time take with you into your task at home. Surely you are coming. Dear pastors, will you feel a kindly interest in those able and willing to come? Will you spend some time making known and felt the *worth of attending a Conference?* With grateful hearts we ask your co-operation. Yours, too, shall be the joy and fruitage in return.

MAYME C. SCHOEDLER,  
*Allentown, Pa.*

### The Cry for Help from Germany

At the General Synod, one of the last, but not the least, actions taken was entrusting the work of relief for the suffering from hunger and clothing in Germany to the Board of Foreign Missions. This is an object that should appeal very tenderly to the hearts of all our people. With generous hand we have been giving to stricken Poland, smitten Belgium and France, and for starving Armenia. Should we do less now for the famishing in Germany and Austria? The cry is just as loud, and it deserves as liberal a response. Any gifts for this worthy cause from members, societies, or congregations of our Reformed Church sent to me will be promptly forwarded on their mission of life-saving. God open our eyes that we may see, touch our hearts that we may feel, and prompt our hands to help in this hour of sorest need.

Address:

ALLEN R. BARTHOLOMEW, *Secretary*  
Fifteenth and Race Streets,  
Philadelphia, Pa.

# Mission Study Department

PAUL L. SCHAEFFER, SECRETARY

## The Conferences Are Here

Anticipation gives way to realization. Many have been awaiting our summer missionary conferences, and now many are taking part in them and enjoying their wholesome fruits. The Frederick, Newton and Tiffin Conferences follow each other in close order. And after them—more conferences to anticipate! A great treat is in store for those who intend to attend. Are you one of them?

### Lancaster Missionary Conference, Theological Seminary, Lancaster, Pa., July 31 to August 7, 1920

#### TENTATIVE PROGRAM.

Opening service, Saturday, July 31, 7.45 P. M. Presentation of the Pageant, "The House of Brotherhood," by the Reformed Churches of Lancaster, Pa., under the direction of Rev. R. J. Pilgram. Reception to delegates will follow.

#### Conference Sunday, August 1.

The delegates will attend the Sunday Schools of the Reformed Churches in the city. A. M.—Seminary Chapel, Conference sermon by Rev. J. Albert Eyler, Bedford, Pa.

7.30 P. M.—Memorial service for our missionary heroes, conducted by Dr. Allen R. Bartholomew, Secretary of the Board of Foreign Missions, Philadelphia, Pa.

#### DAILY PROGRAM.

Monday to Friday, inclusive.

#### Morning.

Reveille and devotions.

7.30—Breakfast.

8.30-9.15—Bible Period. Leader, Dr. C. E. Creitz, Reading, Pa.

9.20-10.20—Mission Study Classes:

1. "The Near East." Leader, Rev. R. Paul Schearrer, Endicott, N. Y.

2. "The Church and the Community." Leader, Dr. E. E. Kresge, Allentown, Pa.

3. "Tohoku, the Scotland of Japan." Leader, Prof. Paul L. Gerhard, Sendai, Japan.

4. "Serving the Neighborhood" (Young People's Group). Leader, Rev. R. J. Pilgram, Lancaster, Pa.

10.30-11.00—Half hour with missionaries and others.

11.00-12.00—(a) Missionary Education in the Sunday School.

1. Beginners' and Primary Departments, Mrs. Margaret L. String, Cleveland, Ohio.

2. Junior Department, Miss Gertrude Kincaide, Philadelphia, Pa.

3. Adolescents (ages 12 to 24), Prof. R. D. Knouse, Littlestown, Pa.

4. Pastors, Superintendents and Adult Department, Rev. A. P. Frantz, B. D., Philadelphia, Pa.

(b) W. M. S. Study Class—"The Bible and Missions." Leader, Miss Carrie M. Kerschner, Philadelphia.

12.30—Dinner.

#### Afternoon.

Rest and recreation.

Shaded lawns, tennis courts, baseball grounds, opportunities for interesting tours, hikes and games are the means of wholesome fun and recreation. Mr. Charles Mellinger, Lancaster, Pa., is director of recreation.

5.30—Supper.

#### Evening.

6.45-7.30—Sunset Service. Theme, "Life Service." Leader, Rev. Ernest N. Evans, Indianapolis, Indiana.

7.45-9.00—Platform Meetings:

Monday—Home Missionary address, Dr. Charles E. Schaeffer, Secretary Board of Home Missions of the Reformed Church, Philadelphia, Pa.

Tuesday—The Forward Movement, Dr. Joseph H. Apple, Executive Secretary.

Wednesday—Voices Out of the Far East. Japan, Dr. David B. Schneder, Sendai, Japan. China, Dr. Daniel Burghalter, Tiffin, Ohio, Field Secretary Board of Foreign Missions.

Thursday—The Near East, Dr. Paul S. Leinbach, Editor *Reformed Church Messenger*, Philadelphia, Pa.

Friday—Reconsecration Service, by a special representative of the Interchurch World Movement.

Visitors' Day will be observed on Thursday, August 5.

2 P. M.—Address by Dr. Daniel Burghalter, Tiffin, Ohio.

3.30 P. M.—Woman's Missionary Rally, in charge of Miss Carrie M. Kerschner.

RATES—Room and board for the week, two in a room, \$13; one in a room, \$15. Each delegate is expected to forward a registration fee of \$2 to help in meeting the expenses of the Conference. Please inclose same with application for registration and send to Paul L. Schaeffer, Reformed Church Building, Fifteenth and Race streets, Philadelphia, Pa. Make check payable to Mission Study Department.



## Ridgeview Park Missionary Conference, August 2-8, 1920

### TENTATIVE PROGRAM.

Opening service, Monday, August 2, 7.45 P. M. Address by Dr. Theodore P. Herman, Theological Seminary of the Reformed Church, Lancaster, Pa. Reception to delegates will follow.

### DAILY PROGRAM.

Monday to Saturday, inclusive.

#### Morning.

Reveille and devotions.

7.30—Breakfast.

8.30-9.15—Bible Period. Leader, Dr. Theodore P. Herman, Lancaster, Pa.

9.20-10.20—Mission Study Classes:

1. "The Near East." Leader, Rev. A. M. Billman, New York City.

2. "The Church and the Community." Leader, Rev. James M. Mullan, Superintendent Department of the East, Board of Home Missions.

3. "Tohoku, the Scotland of Japan." Leader, Rev. Alfred M. Ankeney, Aomori, Japan.

4. "Serving the Neighborhood" (Young People's Group). Leader, Prof. George D. Robb, Altoona, Pa.

10.30-11.00—Half hour with missionaries and others.

11.00-12.00—(a) Institute Hour:

Tuesday—Mohammedan World.

Wednesday—Missionary Methods.

Thursday—Forward Movement.

Friday—Question Box.

Saturday—Life Service.

(b) W. M. S. Study class, "The Bible and Missions." Leader, Mrs. Henry Gekeler, Cleveland, Ohio.

12.30—Dinner.

#### Afternoon.

Rest and recreation.

Picturesque park grounds, tennis courts, opportunities for interesting hikes and games are the means of wholesome fun and recreation. Rev. Henry H. Wiant, East Liberty, Pa., is director of recreation.

5.30—Supper.

#### Evening.

6.45-7.30—Sunset Service. Theme, "Life Service." Conducted by various persons delivering a series of messages.

7.45-9.00—Platform Meetings:

Tuesday—Home Missionary address, Rev. James M. Mullan, Superintendent Department of the East, Board of Home Missions.

Wednesday—The Forward Movement, Dr. E. S. Bromer, Secretary Department of Spiritual Resources.

Thursday—Voices out of the Far East. China, Dr. Lewis R. Thompson, Shenchowfu. Japan, Rev. Ezra H. Guinther, Sendai.

Friday—Social evening.

Saturday—Reconsecration service by a special representative of the Interchurch World Movement.

#### Conference Sunday, August 8.

A. M.—Conference sermon, Dr. F. C. Nau, Pittsburgh, Pa.

P. M.—Presentation of the Pageant, "The House of Brotherhood."

RATES—Room and board for the week, two in a room, \$12; one in a room, \$14; per day, \$2. Each delegate is expected to forward a registration fee of \$2 to help in meeting the expenses of the Conference. Please inclose same with application for registration and send to Paul L. Schaeffer, Reformed Church Building, Fifteenth and Race streets, Philadelphia, Pa. Make check payable to Mission Study Department.



A CONFERENCE GROUP AT RIDGEVIEW PARK.

**Collegeville Missionary Conference,  
Ursinus College, Collegeville, Pa.,  
August 9-15, 1920**

**TENTATIVE PROGRAM.**

Opening service, Monday, August 9, 7.45 P. M. Address by Dr. E. E. Kresge, Allentown, Pa. Reception to delegates will follow.

**DAILY PROGRAM.**

Monday to Saturday, inclusive.

**Morning.**

Reveille and devotions.

7.30—Breakfast.

8.30-9.15—Bible Period. Leader, Rev. H. W. Bright, Norristown, Pa.

9.20-10.20—Mission Study Classes:

1. "The Near East." Leader, Prof. Howard R. Omwake, Dean, Franklin and Marshall College, Lancaster, Pa.

2. "The Church and the Community." Leader, Rev. James M. Mullan, Superintendent, Department of the East, Board of Home Missions.

3. "Tohoku, the Scotland of Japan." Leader, Rev. Alfred M. Ankeney, Aomori, Japan.

4. "Serving the Neighborhood" (Young People's Group).

10.30-11.00—Half hour with missionaries and others.

11.00-12.00—(a) Institute Hour:

Tuesday—Mohammedan World.

Wednesday—Missionary Methods.

Thursday—Forward Movement.

Friday—Question Box.

Saturday—Life Service.

(b) W. M. S. Study Class, "The Bible and Missions." Leader, Mrs. Allen Laub, Bethlehem, Pa.

12.30—Dinner.

**Afternoon.**

Rest and recreation.

A beautiful campus, tennis courts, opportunities for interesting hikes and games are the means of wholesome fun and recreation. Rev. George L. Roth, Royersford, Pa., is director of recreation.

5.30—Supper.

**Evening.**

6.45-7.30—Sunset Service. Theme, "Life Service." Leader, Rev. Ernest N. Evans, Indianapolis, Indiana.

7.45-9.00—Platform Meetings:

Tuesday—Impressions of Oriental Conditions, Dr. Daniel Burghalter, Tiffin, Ohio, Field Representative of the Board of Foreign Missions.

Wednesday—The Forward Movement, Dr. Cyrus J. Musser, Philadelphia, Pa.

Thursday—The Near East, Dr. Paul S. Leinbach, Editor *Reformed Church Messenger*, Philadelphia, Pa.

Friday—Home Missionary address, Rev. James M. Mullan, Superintendent, Department of the East, Board of Home Missions.

Saturday—Pageant, "The House of Brotherhood," presented by members of the Reformed Church of the Ascension, Norristown, Pa..

**Conference Sunday, August 15.**

A. M.—Sunday School in Trinity Church, Collegeville, Pa.

Conference sermon in College Chapel by Dr. Allen R. Bartholomew, Secretary, Board of Foreign Missions of the Reformed Church, Philadelphia, Pa.

P. M.—Evening service in charge of Rev. Ernest N. Evans, Indianapolis, Indiana.

RATES—Room and board for the week, three in a room, \$12; two in a room, \$13; one in a room, \$14 to \$15. Each delegate is expected to forward a registration fee of \$2 to help in meeting the expenses of the Conference. Please inclose same with application for registration and send to Paul L. Schaeffer, Reformed Church Building, Fifteenth and Race streets, Philadelphia, Pa. Make check payable to Mission Study Department.



HALL IN WHICH FERN ROCK MISSION MET UNTIL JUNE, 1920.



# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## Fern Rock Mission

The Fern Rock Reformed Church, Philadelphia, Pa., was organized September 16th, 1917, in a store under Wilson's Hall, No. 6033 Old York Road, where both Sunday-school and the congregation held their stated meetings until November 11th, 1917, when they moved to the Fern Rock Lyceum. There were 17 adults and 11 children present on the day of the organization of the school. Today the enrollment in all departments is over a hundred.

The congregation was officially organized on November 28th, 1917, in the Fern Rock Lyceum by a Committee of Phila-

delphia Classis, composed of the Rev. Drs. J. M. S. Isenberg and R. Zartman, and Elders Housekeeper and Warner.

The lot, measuring 98x108x118 feet, on which the new building is now located, was purchased on December 18th, 1918.

On Sunday, August 3rd, 1919, ground was broken for the erection of a chapel.

Rev. H. G. Maeder began his pastorate September 16th, 1917.

The building, together with the pipe organ and the furnishings of the church and Sunday-school, cost almost \$15,000.

*Dedication services were held from June 6th to 10th, 1920.*



FERN ROCK MISSION, PHILADELPHIA, PA.



PLACE OF FIRST MEETING OF FERN ROCK MISSION, PHILADELPHIA.

### Notes

Practically all of the Missions on the roll of the Board went over the top in the Forward Movement Campaign. This is what was to be expected and promises large things in the future for the Reformed Church.

\* \* \*

Missionary L. A. Peeler, while returning to North Carolina from the meeting of the General Synod, was relieved of his purse containing his monthly check from the Board and a small sum of money. A Home Missionary is usually the last person to be singled out as the custodian of large sums of money.

\* \* \*

The Rev. J. C. Gekeler, of our Grace Mission, Toledo, Ohio, was the chairman of the Committee on Home Missions at

the recent meeting of the General Synod. Dr. C. B. Schneder, a member of the Board of Home Missions, was the chairman of the Committee on Foreign Missions. Both of these reports showed careful preparation and outlined policies for the coming triennium.

\* \* \*

Dr. D. H. Fouse, of Denver, Colorado came to the General Synod as a breeze from the West and startled some of the natives when on the floor of the General Synod he advocated that the Church should provide for and regulate some forms of modern amusement in order to safeguard the young people of our country. Dr. Fouse has an unique way of expressing his ideas, and probably the way in which he put it was more novel than the idea he suggested.

\* \* \*

The General Synod instructed the Board of Home Missions to establish a Rural Church Work Department, and also to enlarge the scope and membership of its Committee on Social Service. These are two outstanding phases of modern Home Mission work. The Board should be glad to receive any suggestions as to how conditions both in the country and in the city might be met.

\* \* \*

The members of the Board elected at the recent meeting of the General Synod for a term of six years are as follows: Rev. C. E. Miller, D. D., LL. D., Tiffin, Ohio; Rev. J. C. Leonard, D. D., Lexington, N. C.; Rev. I. Calvin Fisher, D. D., Lebanon, Pa.; Rev. John Sommerlatte, Baltimore, Md.; the Honorable D. J. Snyder, Greensburg, Pa.; F. C. Brunhouse, Esq., Philadelphia, Pa.

\* \* \*

The pulpits of the Reformed Churches in the city of Reading on General Synod's Sunday, May 23rd, were filled in the morning by the Secretaries, Board members and other ministers, who presented the theme, "The Church and the Nation." Large audiences were present in all of these churches and the cause of Home Missions received a large hearing.



The new Trinity Church at Detroit is completed and will be dedicated in the early Fall. Missionary Bald and his wife have been working hard during these years since they took charge of the Mission. Some relief has been provided by the appointment of a Deaconness, supported by the Woman's Missionary Society of the General Synod and the Publication and Sunday-school Board, in the person of Miss Grace Martin. A Daily Vacation Bible School has been opened.

\* \* \*

Excavation for the new church building for Emanuel Mission, Allentown, Pa., of which the Rev. J. P. Bachman is

the pastor, has been finished and the concrete footings and foundations put in. The cornerstone will be laid about the middle of July. This will give Allentown another splendid church building and will put the last Mission there on its feet.

\* \* \*

Pitiful appeals for parsonages have come from Butler, Pittsburgh, Kansas City, Kannapolis, Detroit, etc., and the Board, anticipating the Forward Movement pledges, is planning to help these Missions come into possession of suitable parsonages in the near future. A suitable



REV. HENRY G. MAEDER, PASTOR, FERN ROCK MISSION, PHILADELPHIA.

church property and parsonage will put a Mission upon a good working basis.

\* \* \*

Superintendent James M. Mullan has been loaned temporarily to the Inter-church World Movement and is at present stationed in Pittsburgh conducting a campaign to raise funds to help pay the expenses of the Movement.

\* \* \*

The new Hospice in New York City is completed. A formal opening will be held shortly, when Missionary Land will take charge of the building. The total involved for property and improvements is over \$57,000. The annual rental of the basement for five years will be sufficient to pay the overhead charges.

\* \* \*

Considerable interest centers round the Summer Conferences. There will be eight of them in various sections of the Church. The subjects to be stressed this year are "The Church and the Community" and "The Bible and Missions."

\* \* \*

Rev. Joseph S. Peters, pastor of St. James' Mission, Allentown, Pa., writes as follows: "The pastor is about to report to Lehigh Classis the best year in the history of St. James' Mission. In every respect it was the best. The Forward Movement program helped us wonderfully; we followed it out carefully. The results attained in a spiritual way are remarkable. The publicity program of the Movement brought the Church in a very direct way before our people. The canvass, too, revealed the fact that our work was not in vain. It brought many surprises.

\* \* \*

"Another month's work has been completed in our church here. It has been a glorious month—a month of rejoicing over the outcome of the Financial Campaign of the Forward Movement. We have completed the campaign and are 70% over and above our quota. Nearly every man, woman and child has had a part in this work and has been benefited from it. . . . Westmoreland Classis met

here May 3rd to 6th. The presence of the pastors and elders of Classis left an inspiration in the hearts and homes of our people. We enjoyed entertaining them, and hope that they enjoyed our entertainment equally as much."—So writes Rev. I. G. Nace, pastor of our Mission at Connellsville, Pa.

\* \* \*

At an opportune moment, Treasurer Wise took the floor of the General Synod in Reading and made announcement of the fact that on the first day of May the Board of Home Missions found itself out of debt—a thing which had not happened for many years. The announcement was received with hearty applause.

\* \* \*

Rev. E. F. Wiest, D. D., pastor of the St. Stephen's Mission, Lebanon, Pa., reports that during the classical year every organization connected with the congregation has grown in membership, raised more money, and been more helpful than ever. Two new societies were started—the Boy Scouts, and the Young Peoples' Society for young folks over sixteen years of age.

\* \* \*

Grace Mission, Canton, Ohio, of which the Rev. J. Theodore Bucher is pastor, opened a new Sunday-school in the north-western part of the city on Sunday, June 6th, with an attendance of forty persons.

### **Book on Church Architecture**

The Chairman of the Committee on Church Architecture of the Home Missions Council, J. S. Wise, treasurer of the Home Mission Board of the Reformed Church in the United States, has announced the securing of the Rev. George R. Brauer, of the Church Erection Board of the Presbyterian Church in the United States of America, to prepare a booklet on church plans and architecture, which will be available for all denominations. The need of such a booklet makes this announcement most timely.



### For Jews and Negroes

**A**S representing nearly forty Home Mission Boards of America, the Home Missions Council in this year of moral stress, economic change and social reconstruction, is carrying out a program of co-operation in the strained racial relationships existing between the colored and white people of this country and between the native Americans and the recently arrived or industrially advancing Jews.

The total Jewish population of the country is almost four millions. In the garment-making areas of our great cities, in stores, brokerage houses, and marts of trade one emphatically realizes the part which the Jew is playing in our economic life. He still is the Jew, though largely without allegiance to the synagogue or loyalty to the religion of his fathers. Still less is he affected by Christianity. Of all the million and a half in Greater New York there are no more than 2,000 Christians. Through its Committee on Plans and Policies for Hebrews the Home Missions Council is seeking for the various denominations doing work among the Jews to formulate a literature, to outline a program and to develop a method that shall more earnestly and broadly meet the spiritual demands of the sons of Israel.

The Negro Committee of the Home Missions Council is giving particular attention to the matter of better inter-racial understanding and is seeking to promote the spirit of good will and brotherhood. Between 15 and 20 thousand copies of a Christian platform have been placed in the hands of the leaders of both races in the different centers of the country.

The principles of the pronouncement epitomized are as follows:—

1. Equal protection of life and property.
2. Economic justice with equal opportunities for labor and equitable pay.
3. Sanctity of home and womanhood preserved.
4. Adequate facilities for recreation

and wholesome amusement and entertainment.

5. Equal traveling accommodations for equal pay.

6. Adequate educational facilities furnished by government, both State and nation.

7. Same qualifications for use of franchise applicable to all races.

8. Inter-racial Committees composed of representatives of both races for the promotion of racial welfare in local communities.

To further advance this program of co-operation a Bulletin of facts will be issued in the early autumn covering the items of the Negro's accomplishments and his needs. The purpose of the publication will be the placing of facts in the hands of pastors and Christian leaders, facts relating to the Negro's progress and achievements, to what he has done in the field of agriculture and industry, to his service as a skilled laborer, to what he expected from the World War, to his needs in the fields of education, religion, home and social life. The Bulletin will be an instrument for fuller understanding and mutual good will, a plea for Christian brotherhood as the fundamental necessity of a Christian America.

### Canners to Receive Uplift

Ten or twelve women welfare workers are to spend the months from May to October among the canners in Delaware, New Jersey, New York and California, imparting knowledge concerning child hygiene, organizing recreation, giving children instruction equivalent to that of a Vacation Bible School, and giving friendly advice to adults. These workers, according to advices from the headquarters of the Home Missions Council, will seek co-operation from local churches through women's committees and volunteer workers, and from employers, to the extent of renting a tent and half the workers' salaries. An organizer will begin work May 1, and supervise the entire work throughout the season.

## My Visit to the National S. S. Convention of the Colored Cumberland Presbyterian Church

BY MRS. H. M. WOLFE



LEFT home May 17th and arrived at Birmingham, Alabama, on the morning of the 18th. I was sent as a delegate from the Kentucky State Convention to represent it in the National Convention. The Convention met in the little Cumberland Presbyterian Church in Pratt City—a suburban town of Birmingham. There was a large delegation from Texas, Missouri, Tennessee, Kentucky, Illinois and Indiana. There were many subjects discussed. The Kentucky delegate led the discussion on "What can we do to save our colored boys and girls?" The meeting was full of interest. Our Convention sent greetings, John 10:16, to the Reformed W. M. S. in Reading, Pa. We had a two days' meeting, and I think much was accomplished. I was elected as First Vice-President of the National S. S. Convention and I hope to push the work and broaden the activity. The U. S. A. Presbyterian Church is supporting an Evangelist and a S. S. Missionary for these Cumberlands, and I think it is proving wonderfully beneficial.

We closed on the evening of the 18th and the General Assembly of this denomination convened on the morning of the 18th. We finished up our work in the Sunday-school room. There were commissioners and ministers representing 36,000 Cumberland Presbyterians. The Moderator, Rev. Bishop of Paducah, Ky., preached from Joshua, 1:9. To say that it was a spiritual sermon is but a feeble way to express it, for they shouted all over the church. On Friday evening the Lord's Supper was conducted by a minister from the State of Texas. The table was covered with a real white table cloth made from flour sacks, joined together with briar-stitching. The wine was poured from two coca cola bottles and the bread passed in plain white plates. I sat there and pitied the con-

dition, and thought that if my Reformed friends could have witnessed the same scene, surely a discarded communion set would be sent to replace the coca cola bottles.

There were more than fifty ministers present. Some could not read at all; some were moderate readers, and those who had the distinction of D. D. were hardly eighth grade pupils. Out of the 36,000 members there was not a college graduate—my husband is the only one, and we were formerly U. S. A. Presbyterians. The weather is hot in Alabama and our Moderator ruled that august body in his shirt sleeves, and when someone would hold a lengthy discussion, he would often nod.

There are 67,000 negroes in Birmingham. Large cotton fields are owned and operated by negroes. It would take many more schools to meet the demands of the negroes in Alabama. There is a great work to be done. One gets discouraged when one sees the field so ready to be harvested and so few laborers.

May the Lord continue to raise up friends to the great work of educating the American negroes—the great labor force of American civilization.

*Bowling Green, Ky.*

### Some Figures to Think About

The Home Missions Council gives circulation to the following: There are 202 denominations in the United States. Thirty-one new denominations were born in ten years and seventeen died. Of all the people in the United States, 41,926,854 are church members, an increase of 6,860,000 in ten years, or twenty per cent. There are 227,000 churches, an increase of 15,000. The value of church property is \$1,676,000,000, an increase of \$420,000,000 in ten years. There are 15,721,815 Roman Catholics. From this number should be deducted fifteen per cent. for infants and children, all of which are included in the Roman Catholic statistics. Less than one-third of the church members in the United States are Roman





REV. J. MORI, WIFE AND DAUGHTER, MITZU.

Catholics. The Roman Catholic proportion in the total membership was  $40\frac{1}{2}$  per cent. in 1906, in 1919 it was  $37\frac{1}{2}$  per cent. In ten years the Roman Catholics gained  $10\frac{3}{5}$  per cent., while the Protestant Churches gained  $23\frac{2}{5}$  per cent. The Baptists gained  $26\frac{1}{5}$  per cent.; the Disciples  $24\frac{4}{5}$  per cent.; the Presbyterians  $23\frac{1}{5}$  per cent.; the Methodists and Episcopalians  $23\frac{1}{5}$  per cent.; the Congregationalists and Lutherans 13 per cent. The Universalists are losing, having today only 59,000 members. The Unitarians have only 82,000. The percentage of men in nearly all Protestant Churches is increasing. It is now  $43\frac{9}{10}$  per cent. The average ministerial salary among the northern Methodists is \$1,223, among the Congregationalists \$1,343, Northern Presbyterians \$1,474, Episcopalians \$1,632 and Unitarians \$2,080.

Rev. J. Mori and wife and little daughter, Mitzu, of our Japanese Mission in San Francisco, have been spending a few weeks in the East. After attending the meeting of the General Synod at Reading they visited in Washington, New York, Atlantic City and Philadelphia. Mrs. Mori and daughter will stay in the East for some time in the future, while Mr. Mori has left for his work in San Francisco. The Educational Building provided for by the Woman's Missionary Society of General Synod will be erected in the near future, and will prove a valuable addition to the splendid work now being carried forward in this Mission.

### Observations of the Treasurer

J. S. WISE

**B**ARONOWSKI is his name. It sounds thoroughly American (?). The greater number of saloon-keepers in Pennsylvania have names of the same American flavor. Baronowski recently appeared before a certain Judge as an applicant for the transfer of a liquor license. The Judge examined him thusly:

"Do you know you can't sell whiskey?"

"Yes," replied the applicant.

"And that you can't sell beer containing above a certain percentage of alcohol?" continued the Judge.

"Yes," was the reply.

"There are some landlords who are forgetting that," commented the Judge.

Recently a number of saloons were raided in Philadelphia and a large quantity of liquor was confiscated. The newspapers are publishing accounts of violations of the law daily. The purpose, however, is usually to discredit the law rather than to uphold it. Many petty politicians of Pennsylvania, New Jersey, New York and other portions of the United States, where our Reformed Church is strong, won out at the primary elections on the plea that they were 100% wet. In other words, they asked the peo-

Attend a Missionary Conference

ple to nominate them for office to enable them to violate the law. Of course, they did not express themselves in such clear terms; but their statements implied it. It is a sad comment on the intelligence of the average voter—perhaps not so much on his intelligence as upon his negligence, for be it remembered that only a small percentage of the registered voters ever attend the primaries. The stay-at-home citizen in many counties has again allowed the whiskey men to make the nominations, and when election day comes around there can be no choice. He must either vote for men entirely out of harmony with his standards, or, not vote at all.

One of the greatest problems in America is to create a wholesome respect for law. We pass laws touching every phase of human life and very often expect the mere enactment of such laws to revolutionize society. When a law fails to do this, no matter how good it may be, it is often indiscriminately violated. The plea that it cannot be enforced is a poor excuse, indeed.

The main reason for laxity in this direction is, of course, nothing more than *downright selfishness*. The managers of the theatres, movies, baseball clubs, etc., would commercialize the American Sabbath for purely philanthropic reasons—at least, so they say. The booze dispensers are greatly concerned about the personal liberty and welfare of the dear people. Surely, the people are mistaken in their desire to enjoy the freedom of a boozeless nation. They, the real, true friends of the people will do all they can to restore their beloved booze again. They have millions of dollars for propaganda purposes, and with the help of such publishers and politicians, who know a good thing when they see it, they hope to free the dear people from all the iniquitous laws that interfere with their appetites, pleasures or passions. And so, the dear people are expected to relent, to question the efficacy of the law and to permit these kind-hearted and noble gentlemen to nullify all such laws as may in any way interfere with the fat pocket-

books of the Baronowskis and others of their tribe.

The Judge said that there are some landlords (meaning saloon-keepers) who are forgetting that they are not allowed to sell whiskey and beer. Does the Judge know of such? If he does, why does he not have them brought into court, revoke their licenses and impose the proper penalties? I cannot understand why there should be any licenses granted at all. Another Judge refused to grant licenses to one hundred new applicants because the applications were "filed too late," and revoked twenty-six because "they were granted contrary to law." If the learned Judge means by "*granted contrary to law*" that the privilege of selling intoxicating liquors is expressly forbidden by the eighteenth amendment to the Constitution of the United States, then the reason given for refusing the other one hundred would appear ridiculous. It is evident that the Judge was referring to some other law, for the item from which I quote implies that a number of liquor licenses, other than these, were granted. I quote again, "he says that a great amount of whiskey is being sold illegally by county and State officials here." I shall make no further comment to this, other than to repeat my former question:—Why does he not have them brought into court and impose the proper penalties?

My purpose in these observations is not to criticize the Courts, but rather to impress upon my readers the necessity of being on the alert and to endeavor at all times to offset the dangerous propaganda of the liquor men. They are sparing no expense in an organized effort to re-establish themselves in public favor and to revoke the enforcement law in the hope of future gains. They are much more concerned about personal enrichment than about personal liberty. There is the personal liberty of the few and the personal degradation of the many.

As I read the daily papers, I am forced to but one conclusion, and that is, that the same crowd that has always opposed all law for the regulation of the liquor



traffic, or for its elimination, is now howling the loudest against the enforcement of that which took over fifty years to achieve. In fact, it is hard to discover gross violations of the law among any other class. It is with considerable effrontery that they now ask those who are law abiding to abrogate the law against which *they* are the chief offenders.

General Synod's declaration on this question is clear and unmistakable. It most heartily endorses the prohibition amendment and stands squarely for the enforcement of the law, as well as wholesome respect for all the moral laws of the nation. "Righteousness exalteth the nation" must, at all times, be the incentive of law, and every law that promotes righteousness should, without question, be heartily supported by every member of the Master's Church.

### A Legend with a Moral

MRS. J. DIETZ FRY.

How very often by one's talk do people get a wrong impression, that impression remaining, too. The subject, and especially that which relates to the religious life, should be given serious thought, and deep interest. The Gospel of Galilee must have careful interpretation. It was through misinterpretation of Christ's teachings that the Slavs of Central Europe were so late in accepting Christianity.

They felt the Saviour would not love them if they were happy. Loving music with a passion unusual, and nature with a peculiar intensity, the Slav for long years, rejected and made war on the Missionaries. The Teutonic Teachers of Christianity on the Baltic met with much resistance. To the Slav it seemed that ugliness, joylessness, and Christianity went hand in hand.

This old Slav legend is quaint and very impressive; Slav mothers tell it to their children.

"A very holy man who lived long ago, tried his best to please the All High One

by running away from everything the All High One made. This good man left home and friends and went up in the stony mountains—lived there all by himself and did *nothing at all* for fear of doing *something* wicked. He shut his ears when the birds sang, and his eyes when the flowers blossomed, and he thought he was holy,—so did every one else think he was holy. Then one night he dreamt a dream; he thought he was dead, and he was hurrying on his way to heaven, but at the gate of the Beautiful City, he saw crowds of *ordinary* people. At this he was astonished, for he remembered what he had to renounce to gain that privilege.

By and by he came to a beautiful garden, where roses and lilies were growing; he heard music; and his name was called softly. He turned and saw a tall, young man. He tried not to see the young man because he was so bright, and because he was so gentle. He wanted to see God and he said, "Young man, I have no time to idle here, tell me where I can find God." The young man laughed and said, "I am God, do you not know Me?"

The holy man began to think then if you are God, where are the wounds in your feet and hands, and the crown of thorns and sorrows on your brow? The young man smiled and said, "*Wounds and thorns and sorrows are ugly, and ugliness and sorrow belong not to Me, nor do they abide in My presence!*" Then the holy man became dazzled in His presence and fell down on his knees for he was so unaccustomed to all beauty. He shaded his eyes for so much loveliness was more than he could stand. Then he felt great shame and fear, because he knew he had been all wrong.

Trembling he awoke, and behold the dark cave in which he had lived so long was permeated with sunshine, the smell of the flowers, and the birds were singing.

The legend further states that the holy man is still alive—he went *home to his parents* and did the *ordinary work of life*, seeing the Master in the *shade* as in the *sunshine*. Now he does not want to go

## MISSIONARY FINANCE

### BOARD OF HOME MISSIONS

#### General Fund Receipts for May

<i>Synods—</i>	1920.	1919.	<i>Increase.</i>	<i>Decrease.</i>
Eastern .....	\$17,545.72	\$28,869.61	.....	\$11,323.89
Potomac .....	4,914.38	12,070.95	.....	7,156.57
Ohio .....	5,683.70	8,579.18	.....	2,895.48
Pittsburgh .....	1,917.77	5,681.85	.....	3,764.08
Interior .....	972.59	946.54	\$26.05	.....
German of the East.....	800.23	1,333.60	.....	533.37
*Central .....	.....	5.50	.....	5.50
*Northwest .....	.....	.....	.....	.....
*Southwest .....	.....	.....	.....	.....
†W. M. S. G. S. ....	1,723.87	2,888.46	.....	1,164.59
Y. P. S. C. E. ....	17.06	24.60	.....	7.54
All other sources.....	285.11	434.16	.....	149.05
	\$33,860.43	\$60,834.45	\$26.05	\$27,000.07
				26.05

*Decrease for the month, \$26,974.02*

Increase for the year (11 months, from July 1, 1919, to June 1, 1920), \$22,727.22

\*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$575.63 for Church-building Funds and other causes.

### BOARD OF FOREIGN MISSIONS

#### Comparative Receipts for the Month of May

<i>Synods.</i>	1919.			1920.			<i>Increase</i>	<i>Decrease.</i>
	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>		
Eastern .....	\$27,806.33	\$1,440.43	\$29,246.76	\$18,509.14	\$854.35	\$19,363.49	.....	\$9,883.27
Potomac .....	11,589.46	1,336.91	12,926.37	4,786.35	498.66	5,285.01	.....	7,641.36
Pittsburgh ....	5,681.84	841.29	6,523.13	902.77	39.50	942.27	.....	5,580.86
Ohio .....	8,579.18	824.21	9,403.39	5,691.25	627.46	6,318.71	.....	3,084.68
Interior .....	1,063.54	103.07	1,166.61	925.19	569.80	1,494.99	\$328.38	.....
Central .....	449.00	411.60	860.60	765.12	142.35	907.47	.....	46.87
German of East	657.88	1,059.00	1,716.88	902.87	51.00	953.87	.....	763.01
Northwest ....	144.87	150.51	295.38	61.49	52.40	113.89	.....	181.49
Southwest ....	454.26	304.65	758.91	57.76	91.69	149.45	.....	609.46
Bequests .....	.....	.....	.....	.....	.....	.....	.....	.....
Annuity Bonds.	.....	.....	.....	.....	.....	.....	.....	.....
W. M. S. G. S. ....	.....	6,329.14	6,329.14	.....	3,051.56	3,051.56	.....	3,277.58
Miscellaneous...	.....	378.78	378.78	.....	250.00	250.00	.....	128.78

Totals.....\$56,426.36 \$13,179.59 \$69,605.95 \$32,601.94 \$6,228.77 \$38,830.71 \$375.25 \$31,150.49

*Net Decrease, \$30,775.24*

### A Legend With a Moral

(Continued from Page 305.)

to heaven for a long time, for he thinks heaven is here.

Heaven is here if loving service is given to the Master—the beautiful things of life only intensify the love for the Creator of these things.

The Slav nature seems to be very like Christ's ideal, but see how long they resisted. By ruthless hands and *minds* they were misguided. The way is full of sunshine, but it is also the way of the Cross.

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR



REV. WILLIAM A. REIMERT.

## Our Missionary Martyr

June 13, 1920, will always be remembered as a fatal day for our China Mission. It was the day when cruel plunderers invaded the Lakeside Compound, and shot dead our dear brother, Rev. William A. Reimert, one of our most devoted missionaries. They were soldiers, who did these foul deeds, ruffians of the worst type. As we think of what our Mission is doing, and the spirit in which our missionaries are living among the Chinese, we are led to pray for the murderers: "Father, forgive them, for they know not what they do."

Only a code message has thus far been received from Dr. William F. Adams, Secretary of the China Mission. We

should receive letters by the middle of July. There is every reason to hope that all the other missionaries are safe.

Missionary Reimert has left a record that any Christian worker may well covet. He was by nature and by grace endowed for the great service that he rendered to His Lord and the Church. Of a quiet, gentle spirit, he won the hearts of all who came in contact with him. Beloved by the people for his devotion to them, esteemed by his co-workers for his fine sense of fair play, and mourned by a host of friends, such is the inscription that will ever adorn the name of William A. Reimert, a Christian martyr to the cause of truth and righteousness in China.

## In Times of Storm

**H**YMN was sung during one of the afternoon sessions of the W. M. S. of General Synod that reminded the writer of an incident several years ago in China.

We were all alone at Lakeside in the early summer of 1917, the other missionaries having already left for vacation. A few school-boys were still lingering on; and the usual workmen were still about. At the close of a sultry day a sudden storm fell down upon us, and lightning struck the tower of the college chapel, shattering it, though the building itself was not burned.

This was the second strange "act of Providence" that had befallen our Mission; the first having been the burning by lightning of the Girls' School at Yochow in 1914. It seemed particularly unfortunate that a bolt should have been aimed at the House of God, and the feeling in-



voluntarily came over me, no doubt irreverently, "Oh Lord, why do you do things that way! What will the heathen think!" Old Luei Gung, the Thunder God, seemed to be showing his particular displeasure for the Christian religion.

I was terribly depressed; and it was with considerable embarrassment that I went next morning to the prayer-service we were conducting for the workmen and students who still remained on the college grounds.

It was fortunate that I was not alone; for, though I had general charge of these services, I had invited one of our senior boys, who had long been associated with me as a student, to read the scripture and make such comments as were necessary for the edification of these illiterate workmen.

And he was more resourceful this morning than I was aware, and had an inspiration that my own poor soul was much in need of.

This young man, Wan, spoke of the misfortune that had befallen us the evening before; but he startled our slumbering faith by calling attention to the fact that up there, above the ruins of the tower, the gilded cross was still standing—untouched!

And he called on us to join with him in singing the hymn,

"In the Cross of Christ I glory,  
Towering o'er the wrecks of time  
All the light of sacred story,  
Gathers round its head sublime."

Now that was fine!

And the significant thing that I wish to call attention to is the fact that here was a Chinese young man that came to me years ago as a mere lad; and whom I had helped to instruct, to advise, and sometimes to chastise; here he was this dismal morning, injecting new life into my faith; giving my soul an upward boost in a day when I sorely needed it:—One of our own Chinese lads!

I have sat under the preaching of that prince of preachers—Pastor Ding Li Mei. I have felt my heart leap in my bosom

as this man of God, with terse, quiet eloquence brought out of his Chinese Bible treasures of truth from the Word of God.

Tears have involuntarily rolled down my cheeks as at other times I have listened to the telling testimony of our own Evangelist Ma, a man who twenty years ago was an opium smoker, and bowlmender on the streets of Yochow.

Again my emotions have been swayed as I have sat in audiences touched by the eloquence of Djang Dzi Siu, another of our Lakeside boys who is witnessing so well for the Gospel at Hwa Yung.

These are the men your missionaries are making in the new China. These are the men who with us are *holding up the Cross* in the land of China.

But that splintered and riven post in the chapel tower was supporting rather *precariously* that precious cross.

And so it is with our meager force in China. We need to be repaired and built up by solid support and a volume of sympathetic prayer.

Terrible blows have befallen us the past few years. In 1913 the tragic death by drowning of our beloved S. Emma Ziemer; in 1914 the burning of the Girls' School at Yochow; in 1918 the burning of Yochow City, and the disorders of civil war; and more recently the return on account of ill-health of strong and especially capable workers.

These misfortunes have been befalling us, but it is our duty—yours, and ours, and our Chinese friends, to loyally hold up the Cross of Christ in spite of the storms that blow, and the thunderbolts that sometimes crash.

EDWIN A. BECK.

Lancaster, Pa., June 9, 1920.

P. S.—And now, latest of all,—the tragic death of Reimert!

Where is the strong man to fill the breach!

Who are the men who will rally in a day like this?

E. A. B.

Johnstown, June 17, 1920.



## Foreign Missions Night

**O**NE of the most impressive meetings of the General Synod was held Monday evening, May 24,—Foreign Missions Night,—when addresses were delivered by our veterans in missionary work in Japan and China, the Rev. Drs. David B. Schneder and William E. Hoy. During the service the 18 missionaries from the Orient, home on furlough, were called to the platform as were the home missionaries, all of whom, in the presence of the audience that filled the church to capacity, shook hands. Just inside the chancel rail, in front of the body of more than 40 workers for Christ at home and abroad, stood Drs. Allen R. Bartholomew and Charles E. Schaeffer, secretaries of the Foreign and Home Mission Boards, who likewise clasped hands, and directly behind the groups stood Dr. James I. Good, the Revs. I. W. Hendricks and Conrad Hassel, members of the Foreign Board, and the Rev. Merle d'Aubigny, of France, who at the close of the service offered the benediction in the French language.

"The moral and spiritual leadership of China," said Dr. Hoy in his stirring address, "is in the hands of the Christian forces at work in China,—the new China,—the China for Christ." In developing his theme Dr. Hoy showed how this leadership is being brought about: 1, through Bible societies; 2, through the sympathetic attitude of many American and European diplomats; 3, through the Y. M. C. A. and the Y. W. C. A., and 4, through the missions, including the Church, Sunday schools, universities and colleges, middle schools and a large number of lower and higher primary schools. Dr. Hoy spoke also of the influence of the Christian hospitals, of the work of our medical missionaries and nurses over there, and paid high tribute to Dr. Mary Stone, the wonder physician of China, whose influence is world-wide, and to our own Dr. Adams, "who during my severe illness, despite the fact that he himself was suffering from influenza, rode on horseback four miles daily to attend me.

And he would have done the same thing for a Chinaman." In conclusion, Dr. Hoy said, "We missionaries love the Chinese. Help us to lead them as Moses of old, into the Promised Land. We need men and women,—your choicest youth, and we need money, but more than that, we need your heart. Help us all you can!"

In his "Call From the Orient" Dr. Schneder said: "Christianity is the only stable foundation for the life of Japan, and I count it a great privilege to reinforce, with Dr. Hoy, the challenge to the Reformed Church, from the Orient, to 'Go Forward.'

"There are three very distinct tendencies at work in Japan today,—radicalism, the Old Guard of Japan that rules with an iron hand, and the Christward tendency which is very hopeful and is creating a tremendous heart hunger for Christ, for something better than the old religion.

"Our position in the missionary field is unique," he continued, "and it's up to the Reformed Church to see that its interests in Japan are not allowed to disintegrate. Two provinces have been added to our field, making a total of six provinces, of which our college at Sendai is the student center. We also have a self-supporting congregation whose native pastor has made and is making very real sacrifices for the cause."

In speaking of the burning of North Japan College, Dr. Schneder said, "When I saw the buildings we ourselves erected without the help of contractors, working steadily day after day with high hopes, I wept aloud. Yet the reaction that set in was almost miraculous. Rich and poor came to our aid,—from the governor of the province down to the scavenger, and to my amazement and deep joy, the alumni of the institution, 832 strong, gave a grand total of 87,000 yen (\$44,000), including gifts secured by my wife and myself. And in April we had four times as many applicants for admittance as we have room for."

In conclusion he said, "North Japan College must be rebuilt, and that right

early. The Reformed Church must continue to 'carry on,' for the influence of her Christian schools in Japan is worth far more than battle cruisers in bringing peace to a troubled, a harrassed and a God-hungry nation."—*Reformed Church Standard*.

### Missionary Hartman Writes About the Miao People

Shenchow, Hunan, China, May 1, 1920.

*Dear Dr. Bartholomew:*

We have just made a trip through a portion of the Miao section of our District. I thought perhaps you and readers of the *OUTLOOK* would be glad to know the present conditions. Also wish to give you a few notes from a very interesting talk I had with an old retired official regarding the Miao people.

Dr. Thompson and I have just made a trip overland from Chien Chow to Paotsing, a distance of about sixty miles through a very mountainous region. About half this distance is through Miao territory where there are no Chinese officials or soldiers, but all is controlled by the Miao people. At present, like much of China, they, too, are being harassed by robber bands and travel is considered dangerous. The official at Chien Chow thought it necessary for us to have a strong guard to the end of his control as near the border lines are the worst places for robbers. Twenty soldiers accompanied us about ten miles and we spent one night in the Miao territory.

A few years ago I was able to pass through these regions without the thought of an escort, but the robber bands have become braver each year so that now kidnapping is a favorite means used to extort money both in Miao and in Chinese controlled territory. Where the soldiers left us a Miao guard went on duty. Just at that time they felt the road beyond their village was safe, so sent a small guard. They had grave fears of the robbers burning out their village

should many of their men leave the town. Daily while some worked in the fields others with guns or spears stood guard on the hills round about so the robbers would not steal their plough cattle. After about five miles the guard was changed, and so through the Miao section to Yung Sui. Modern improvements have not entered their regions. Their weapons carried on this trip were the old style guns which need a lighted fire to set them off, long spears with single points, three-pointed spears, hooked knife on a long pole, and old corn cutter style swords.

Village after village was passed through where the Message of the Gospel has never been told because the people cannot understand us nor our Chinese workers. In each place a few men can talk the Chinese language, and to them we tried to present the "good news." On the whole they seem to be very industrious and some of the Miao families have considerable wealth. Children abound in all their villages. There are no large towns throughout their regions except along the main lines of travel where the Chinese have settled and built cities in which to do business.

Yung Sui is situated in the midst of the largest Miao section in our District. The Paotsing district, corresponding to a county at home, has three townships in which all are Miao. The Yung Sui district has twelve townships and all are Miao outside the city of Yung Sui. Many have intermarried and some have moved into the city, so that now many live in the city. The Chien Chow and Luki districts each have many Miao.

In the courtyard in Yung Sui are two towers, from which years ago the Chinese officials used to blow cow-horns and set off rocket fires in order to scare the Miao and keep them from attacking the city. Along the roads through the country are stone towers ten to twenty feet in height on which men were stationed to blow horns and call the soldiers from the walled barracks at stated distances in case of an attack by the Miao.



Originally in this district there were only five family names among the Miao. They were Uh, Lung, Liang, Si, and Ma. Idol worship has been introduced by the contact with the Chinese, as the people years ago worshipped the sky, the sun, and the earth.

Oh, that we may soon be able to begin definite work among these to tell them of the true God and Jesus Christ, the Saviour of all men.

Most sincerely,

WARD HARTMAN.

### What the General Synod Thinks of the Work of Foreign Missions

REPORT OF THE STANDING COMMITTEE

*To the Reverend General Synod:*

*Dear Fathers and Brethren:*

Your Committee on Foreign Missions respectfully reports that there was referred to us the Fourteenth Triennial Report of the Board of Foreign Missions and also item 37 of the Report of the Committee on Minutes of General Synod, and under item 7 of the Report of the Committee on Overtures, a communication from the Tohoku Classis of the Church of Christ, in Japan.

The report of the Board is a model of excellency both in arrangement and in clearness of statement. It covers every phase of the sacred trust which is committed to the Board and manifests a spirit, and a breadth of vision, in every respect commensurate with the importance of this great branch of activity on behalf of the extension of God's Kingdom. From it we learn that the triennium which it covers was a period during which the Board, the missionaries and the missions were tried as by fire both in a literal and in a figurative sense. When the triennium began, the world conflagration was still on and presented problems and difficulties and hardships both at the home base and on the field which seemed almost insurmountable. The re-

port rightly calls the triennium "three tragic years."

Appropriate reference is made to the destruction of the Middle School Building of North Japan College by fire, to the horrors of civil war in China, to sickness among missionaries and to the death of Miss Mary E. Vornholt.

The report presents in detail the Board's administrative and educational work at home; its co-operation in the Forward Movement, and in the Inter-church World Movement; its steps looking toward the organization of a United Board of Foreign Missions; its work in the Continent of Europe; its budget for 1920; and its income and expenditures for the past triennium. The most interesting part of the report is that which deals with the progress and the problems; the facts and the faith; the opportunities and the responsibilities relating to the various branches of the work in China and Japan. It calls attention to the fact that the Japan Mission observed its Fortieth Anniversary last year with the feeling that "The Lord has done great things for us." It presents China as the great open door to the greatest of mission fields and suggests that our Reformed Church should not cease to thank God for the privilege of taking part in this great work.

The report is so rich and full and fine that its perusal reminds one of apostolic days. Its pages truly are "Acts of the modern apostles of Jesus." They should be read prayerfully and attentively by every one. Those who do this will realize that our missionaries and their native co-workers are Spirit filled and Spirit led men and women who in Christ's name are evangelizing, educating, enlightening, Christianizing, healing and helping men, that the glory of God may be made manifest, in the deliverance of men "from the power of darkness and their translation into the Kingdom of God's dear Son."

The Board, through its report, requests this Synod to lay the great need of men and means upon the heart of the Church; to decide upon the advisability of joining in organizing a United Board of Foreign



Missions; to take special action in reference to a station in the Moslem World in that it designate a definite field for occupancy and to provide adequate maintenance for the work committed to its care and prosecution during the coming triennium.

The report gives the names and the number of new missionaries during the triennium; the names of those who withdrew from the work of the Board to enter into war-time service for their country; it announces with gratitude the Hon-

of which should be read in the various meetings and services of our respective congregations.

Item 37, in the Report of the Committee on Minutes of General Synod is an action of General Synod authorizing the Board of Foreign Missions to begin work in the Moslem World.

Item 7, in the Report of the Committee on Overtures is a communication from the Tohoku Classis of the Church of Christ in Japan and gives expression to the gratitude of that body for the pray-



"THE BUILDING OF THE CHURCH"—PAGEANT PRESENTED AT THE CONVENTION OF THE REFORMED CHURCH, READING, PA. WRITTEN BY REV. CARL H. GRAMM, D. D.

or Roll which was born at the special meeting of this Synod at Altoona, the erection of a Memorial to Rev. J. H. Bomberger, D. D., and the work and worth of our noble women through the Woman's Missionary Society of General Synod in the conduct of the Foreign Missionary enterprise.

The foregoing presents an imperfect and by no means full survey of the many subjects of interest presented by the magnificent report of the Board, many parts

ers, sympathy and support of the General Synod and of the entire Reformed Church during a period of forty years. The communication calls attention to the fact that by the help of the Reformed Church, it has been possible to develop and maintain the work of the two flourishing schools in Sendai—North Japan College and the Miyagi Girls' School—both of which have attained to national fame and influence. It acknowledges the help of our Church in developing a

Church and Evangelistic work co-extensive with the six northern provinces of Japan where there are more than one hundred and twenty-five churches, preaching points and Sunday-schools, with about five thousand church members, many adherents, and eight thousand Sunday-school scholars and teachers. Attention is called to the fact that millions of people in this district need to be evangelized and Christianized, and that in this work the continual sympathy and support of the Reformed Church will be



BY THE REFORMED CHURCHES OF

needed.

The communication closes with the statement that our Japanese brethren and fellow laborers of North Japan pray earnestly that this meeting of General Synod may be one of pleasantness and success.

Your committee has studied the subject matter referred most prayerfully; it realizes that the responsibility devolving upon it is solemn, and humbly submits for your most earnest consideration and action by

this Synod the items hereinafter to be named, under the following general heads—Gratitude, Sympathy, Commendation, Needs, and Special.

### 1. *Gratitude.*

It is hereby recommended that the closing page of the report of the Board of Foreign Missions, be, and hereby is made to be the expression of General Synod, and through the district Synods, and the Classes, the expression of the whole Church as setting forth our gratitude, our hope, our vision, our recognition of opportunity, our faith, our compelling challenge, in relation to the worldwide work of Foreign Missions. The page of the report referred to is as follows:

“Dear Brethren: It is meet and right and our bounden duty that we should conclude this brief review of the labors of our faithful missionaries in Japan and China by giving thanks to our Heavenly Father for His great and many blessings. Strong is our faith in the miracle working power of the Lord who said: ‘Go ye into all the world and preach the Gospel to every creature.’

How the progress of our Missions opens vistas of hope for the future! Who with clear vision can fail to discern the signs of the times? In this stirring, unsettled and mobile age the Christians of today have a wonderful call to Christian endeavor. Among the leaders of Missions at home and abroad, there is a deep conviction that NOW is the time of all times for the Church of Christ to ‘Attempt great things for God.’

Never before has the whole world been so open and accessible. Never before has the Christian Church been so united in its forces. The call of this new day is both urgent and inspiring. On the Mission Fields there is a sense of promise and we have every assurance that the great nations in the Far East are awakening from the sleep of the ages.

The Lord is coming to us as pastors and people with vast opportunities, and is calling us to improve them for His glory and the good of all mankind.



Oh, Church of the Living God, high in ideals, rich in resources, and strong in courage, go forth with the Gospel unto the ends of the earth, and thus help to accomplish the task of the whole world.

Facing this new day, beholding the Christ standing at the open door of the world and calling for workers to go in with Him to the harvest, shall we not answer:

"Lead on, O King eternal!

The day of march has come;  
Henceforth in fields of conquest  
Thy tents shall be our home.  
Through days of preparation  
Thy grace has made us strong,  
And now, O King eternal,  
We lift our battle song."

Your Committee recommends that in the expression of gratitude in general for God's guidance and blessing the following be specially noted:

a. The heroic devotion, the overcoming faith, and the untiring labors of the Board of Foreign Missions during a triennium which presented difficulties and problems, unprecedented both as to character and magnitude, in the history of its work.

b. The encouraging growth and the hopeful outlook of the work of our missions in China and Japan.

c. The presence of fourteen of our Missionaries including our veterans, Hoy and Schneder, at this Synod and the far-reaching influence of their inspiring messages.

d. The Honor Roll of the special meeting of this Synod at Altoona and the donors of special gifts without which the work would have suffered very greatly.

e. The very acceptable work of the Woman's Missionary Society of General Synod inspirational, educational and financial.

f. God's sustaining grace and guidance in the dark hours of sickness of missionaries, carnage of war, death of Miss Mary E. Vornholt, and the destruction by fire of the Middle School Building of North Japan College.

g. The devotion, self-sacrifice, pray-

ers, faith and work of the noble band of missionaries of every class, native and foreign, during the last triennium."

## 2. *Sympathy.*

It is recommended that Synod make record of its sincere sympathy:

a. With our missionaries who are passing through experiences of affliction and suffering.

b. With the Miyagi Girls' School in the loss sustained in the decease of Miss Mary E. Vornholt, the noble Christian woman and teacher; and with her dear mother in her deep sense of loss.

c. With the Japan Mission in its loss of the Middle School Building by fire, March second, 1919.

d. With the Missionaries on the field having such remarkable opportunity for service, and a working force entirely inadequate for the improvement of such opportunity.

## 3. *Commendation.*

Your committee recommends that Synod hereby earnestly commend the Board:

a. For its very hearty co-operation in the development, promotion and support of the Forward Movement and its hearty co-operation in the Interchurch World Movement.

b. For designating the Christian Endeavor Missionary residence at Sendai, Japan, as a memorial to the late Rev. John H. Bomberger, D. D.

c. For its successful transfer of the Iwate-Aomori Evangelistic work of the Reformed Church in America to our Mission.

d. For its persevering and successful efforts in meeting the repeated financial and other problems peculiar to the triennium.

## 4. *Needs.*

The Committee recommends that Synod recognize the needs of the Foreign Mission work under the Board, and, through the Synods and Classes, make provision for the same to the best of its ability, the needs being as follows:

a. Recruits for the growing work of our missions and entrance through wide



open doors of opportunity in every land. Aside from divine help there can be no greater need. It is recommended that the whole church, and the Fellowship of Intercession especially, be urged to work and pray unceasingly, that men and women be found and prepared for this great work.

b. Help in getting people in the home church to know the work, feel the needs, appreciate the vastness, and accept responsibility for the missionary enterprise, by urging pastors and people to co-operate with the Board, in the following respects:

(1) By organizing Mission Study Classes.

(2) By urging attendance at Summer Missionary Conferences.

(3) By increasing the number of readers of the *OUTLOOK OF MISSIONS*.

(4) By the use of stereopticon lectures which can be had on application to our Board and also from the Interchurch World Movement.

(5) By observing Foreign Mission Day on the second Sunday of February each year, or on a Sunday near that time.

(6) By extending opportunity to missionaries on furlough to preach and ad-

dress congregations and organizations under their care.

(7) By organizing Classical and congregational Woman's Missionary Societies where such do not now exist.

c. Provision for the maintenance of the work of Foreign Missions as per budget for 1920 calling for a total of \$361,799.83. Of this amount the Woman's Missionary Society of General Synod has already assumed a generous sum. Your committee recommends that an annual apportionment of 80 cents per communicant member be handed down through the Synods to the Classes and congregations for this cause, and that the attention of the entire Reformed Church be called to the importance of recognizing that the *apportionment is to be regarded as the minimum; and that men and women to whom larger means are entrusted be encouraged to continue the consecration of part of their means to this branch of God's work.*

Very special attention of the congregations, through the Synods and Classes, is hereby called to the fact that the full payment of the apportionment by the whole church will not meet the requirements of the Foreign Mission work, and



MISS TRAUB AND GRADUATE NURSES OF TRAINING SCHOOL, YOCHOW CITY, CHINA.

that therefore, congregations and individuals must supplement the apportionment by special gifts of generous proportions.

### 5. *Special.*

#### a. *Term of Office Expires.*

The term of office of the following-named members of the Board expires with this meeting of General Synod:

Rev. Allen R. Bartholomew, D. D.; Rev. Conrad Hassel; Rev. Charles E. Creitz, D. D.; Rev. John M. G. Darms, D. D.; Elder Joseph L. Lemberger, Phar. D.; Elder George F. Bareis; Elder Horace Ankeney.

#### b. *The Moslem World.*

In reference to the request of the Board of Foreign Missions that this Synod choose some definite field in the Moslem World for Missionary operations, we respectfully recommend:

That General Synod authorize the Board of Foreign Missions to enter into negotiations with the Board of Foreign Missions of the Reformed Church in America with the view of uniting with it in mission work among the Moslems in Arabia and around the Persian Gulf, and to begin the work as soon as it is possible to provide missionaries and equipment.

#### c. *Union of Boards.*

General Synod commends its Board of Foreign Missions for co-operation in conferences looking toward the organization of a United Board of Foreign Missions to prosecute the Foreign Missionary work of all the Presbyterian and Reformed Churches in the United States, and hereby puts itself on record.

1. As being in hearty accord with the general principles of Union involved in the proposed plan.

2. As recognizing the importance of conserving everything vital to us in our educational and evangelistic work in Japan and China.

3. As being of the conviction that the proposed plan of Union of the Boards be further studied, especially in view of the hope of organic Union between the Presbyterian Church in the U. S. A. and the Reformed Church in the U. S.

#### d. *Greetings from Tohoku Classis.*

In reference to the very cordial greeting from the Tohoku Classis, Church of Christ in Japan, through its secretary, Rev. Kakichi Ito, it is recommended that General Synod hereby gratefully acknowledge the receipt of the same, and that its Stated Clerk be instructed to extend to the Tohoku Classis its very gracious thanks for its considerate Christian kindness and good will, and to assure that body of our prayerful interest in the growth and the prosperity of the Kingdom of God in Japan, and our hope for a speedy coming of the day when all Japan shall acknowledge Christ as King, and thus, being blessed by God, prove a blessing to the nations of the Orient. And further, that General Synod is particularly interested in all Christian work in North Japan and prays for great spiritual blessing upon the work and the workers, both in Tohoku Classis and elsewhere in that important section of the Island Empire.

Respectfully submitted,

C. B. SCHNEDER

A. C. THOMPSON

GEO. ALBERT SNYDER

H. C. HECKERMAN.



REV. A. V. CASSELMAN IN INDIA.



### The First Baptism in Kuwait

(A most hopeful letter from Rev. Edwin E. Calverley, missionary of the Reformed Church in America laboring in Arabia.)

“**W**HAT hinders me from being baptized, too?” asked Fulan on the Monday before Easter.

The lesson at our station prayers that morning was the story of Philip and the Ethiopian treasurer. Fulan is a Persian and a *sayyid*, or descendant of the Arabian Prophet Muhammad. Like the Ethiopian, he had left his own country that he might worship God aright. In his search for salvation he had come to Kuwait. Here he heard the Gospel, and learned that Christ was his Saviour and his Lord. He accepted Christ's claims, joined our little circle, and announced his change of faith to his former friends. He was baptized on Easter Sunday, becoming the first to receive this rite in this station of our Mission. He is the first I have baptized in my ten years of missionary service.

It was over two years ago that Fulan first came to us. A note made at the time says that he asked to be baptized. He told us his story:

“I left my home in Persia in a search for the truth. The Shii beliefs of my people did not satisfy my need. I then joined the Babis, for theirs is a broad and modern brand of faith, and it seemed to be good. But the teachers that I found could not answer all my questions. I started for the Babi headquarters in Syria, intending to visit Mecca and Medina on the way. When I reached Busrah I heard that a Babi teacher was then in Kuwait. So here I came.”

One day he met a man selling books in the bazaar. They were books on religion. Indeed, it was claimed, they were the very Word of God. He bought a portion that told of prophets he knew about, of Abraham and Joseph. He read the booklet eagerly and then asked some Jews whether this were indeed the original Book of God that descended upon Moses who conversed with God. He was

assured that Genesis was really a part of the *Tawrat*, or Books of Moses. The simplicity of what he read impressed him and he determined to investigate the religion of the Jews.

“A Jewish friend said he would take me to their Saturday service,” he recently recounted to me in detail. “But he failed to keep our appointment, and when I urged him again he said he would take me the next week. I went to see him the Friday night to confirm the appointment, and found him drunk. But I did not blame his religion for that, and thought the priest would not be like him. He took me to the synagogue next morning, but left me outside while he went to tell the priest about me. I waited a long time and finally a boy came out to tell me that as the Jews were so few in the town, they would be in danger, if it should become known that a Persian was interested in their religion.”

Soon after that Fulan bought another booklet that the colporteur had for sale. It was the Gospel of John, and cost him two coppers. He said it immediately satisfied him as to its truth. It was the message he wanted and he accepted it gladly and fully. It was on Washington's Birthday, 1918, that he came to us. His sincerity and earnestness were obvious from the first. At that time he knew only a little Arabic, so we asked a Persian convert of many years' standing to give him further instruction, and also secured Christian literature in Persian for him.

Soon we had to give him work in the hospital, for his change of faith made it impossible for him to keep a job in the bazaar. He had a position as night watchman and then lost it, because the other watchmen in the bazaar complained. Their complaint was this: “He is a *sayyid*, so we cannot curse him or beat him if he does what is wrong, and we do not want anyone to work with us whom we are not allowed to curse.” I asked one of our Persian school-boys about that at the time. “That's true,” he said. “Men do not like to work with *sayyids*, simply because they dare not strike them or swear at them.” “Then,”



said I, "instead of it being a thing of honor for a man to be a descendant of Muhammad, it is really a misfortune, because it makes a man lose his job." He said, "The people would rather give him something to live on, than work with him."

His difficulties in the bazaar brought about good both for him and for us, for he has become a most valuable worker in the hospital, and is learning dispensing and pleases all by his willingness to be of any service at any time. His growth in knowledge and grace has been remarkable, and his testimony in the bazaar has been enthusiastic. He was recently made the subject of a strong denunciation in the chief Persian preaching place, when the leading Shii *mulla*, or preacher, declared that no one ought to associate with him in the coffee-shops, or eat with him, and no one should sell him food, and that it was lawful to kill him. He is able to get along, as there are Arab shops where he can buy what he needs. He felt that baptism would not increase any danger he might be in, and said that it would be a great comfort to him as an acknowledgment on our part that he was really one of us, which was what he cared more about.

He seemed to be ready. His period of probation had been long. The Lord's Supper was about to be celebrated. None of us felt we should deprive him of the means of grace. It was with deep joy and gratitude that the church in our house gathered around the Lord's Table that Easter morning to welcome another member into His body of believers and celebrate His resurrection power.


### Thank You

A word of appreciation is due the Secretaries of Literature who have been attending so faithfully to the prompt renewal of subscriptions from their own congregations and who are ever zealous to secure new subscribers as well. May we express the hope that every one of the 680 Missionary Societies may be blessed with an *active* Secretary of Literature.

During the past month the largest number of new subscriptions was sent us by Mrs. Charles Nause, Literature Secretary of the W. M. S. of Christ Memorial, West Hazleton, Pa.

### What Shall the Answer Be?

MRS. LIZZIE PENN HEARN, LAIYANG,  
CHINA

 HE sun was slowly setting and a wondrous, rosy glow seemed filling the earth with beauty. The steep side of the hill, covered by grass and summer growth, was glorified by the last rays as the sun disappeared and twilight deepened.

On the top of the hill, in bold relief against the rose-hued twilight sky, stood the gray-walled temple. Close by, a tiny village, its low thatch-roofed houses nestling among the trees, teemed with life. Little children, their nude bronze bodies appearing indistinct beneath the shadows of the trees, began to leave their play and tread their way along the narrow, rocky streets, disappearing one by one into the doorways of the houses.

The women, who were grinding at the stone mills in their tiny courtyards, began sweeping up the yellow meal preparatory to preparing the frugal evening meal for their households.

Gray-haired women, bent with age, no longer able to perform their share of the daily duties in the home, crept haltingly along the walled courtyards, trying to amuse the infants on their backs and thus leave the infants' mothers free to toil while a ray of daylight lasted.

Young girls, their straight black hair combed severely back from fresh but mirthless faces, began rolling up for the night the dainty lace they had been making from dawn to twilight—lace that was not meant to deck their garments but to be sent over the sea to beautify dainty garments worn by fair-skinned maidens living in a happier environment. The money the dark-skinned maidens earned by their lace-making helped buy coarse garments and coarser food for their families.

Between the village and the temple hill a brown sandy road wound along and out across the fields. Along this road, toward the village, came a small donkey almost covered by his load of millet lately

pulled from the moist earth, and behind the donkey walked a man rugged and bent by toil. He saw not the beauty of the rosy glow fading from the twilight sky. His mind was busy thinking how long his millet crop would furnish porridge and bread for his family.

The busy hum of the day seemed lulled by the setting sun, and quiet reigned over the little village as the temple bells rang out on the twilight air.

The moon rose, bathing this portion of the earth with its soft, silver light, splendid, cool and refreshing. In the village no sign of toil remains. The inhabitants are wrapped in slumber and the scene, freed from the rugged, bent toilers of the day, is one of rare beauty.

On the grassy, dew-laden hill in front of the somber temple, gazing on the moon-lit scene, stands the priest. His form is not bent nor his hands hardened by toil. His attitude depicts unrest and longing.

This sleeping village is the home of his ancestors. There his forefathers lived their hard lives and there they died, worn and weary. He can see the family burial ground where they lie beneath the cone-shaped mounds.

Behind him, in the temple, are the gods they served. The gods are crumbling. One has lost an eye, another a finger and a toe. An arm has dropped from another. Oh, yes, the gods are returning to dust like his ancestors who worshipped them. Even his country, China, seems crumbling. Are all of China's traditions doomed to crumble like the gods in the temple behind him?

Splendid, proud old China who held aloof from other nations so long because she deemed them barbarians, seems now like a child at their mercy. There was a time when China tried to rid herself of the hated white man's presence by slaughtering all the white people within her borders, but it did not rid her of them.

Now, alas, what can she do? But the white man has brought great sums of

money into China and he has brought ideas that are worth more than money. "Ah, yes," the priest admits to himself; "China has learned from the white man."

China begins to wonder if, after all, the white man is her foe. She wonders if her real foes are not of her own race, or, at least, a yellow race.

"Why do the common people fail to get justice? Why do those in high positions oppress those of low estate? Why do certain classes get so rich at the expense of those who are so very poor?"

The priest asks himself these questions as he gazes on the humble village home of his ancestors. His was a poor clan, but he knows something of the luxurious extravagance of his country's leaders.

"Why must China stagger and beg while younger nations walk and demand? Why must her vast natural resources remain unexplored while her masses languish for want of employment, while the nation needs the commodities that lie buried in her soil?"

"Why has China grown helpless while other nations have grown great?" The thin, rather feminine hands of the priest close so tight that the long finger nails press into the soft palms of his hands as he ponders these things in his heart.

He glances into the shadowy gloom of the temple at the dusty idols, and his eyes narrow. Long has he mistrusted them. But he has been brought up from childhood in the temple. Should he leave, where would he go?

The crumbling idols in the temple seem to portray the incipient crumbling of China's hopes, or the old isolated life and her national life.

The priest gazes up into the moonlit sky and his eyes are filled with longing—longing to pierce its starry height and see beyond. High up there is the god the white man worships. The nations who worship Him are not afraid. Can any nation be great whose trust is not in Him?

Will China rally, shake off the shackles and turn to Him, or will she cling to her idols and her traditions to her own




destruction? The moon rises higher and higher and the troubled priest gazes and ponders and the great question breaks from his lips—"What is the future of China and her teeming millions of people?" The silvery moonlight answers not a word.

Across the sea, in Christian America, are those who have the answer. Will they send it? Do they care?—*Home and Foreign Fields.*

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### Now

 HESE are great days in human history,—fraught with vast opportunities and mighty responsibilities for both Church and State. It matters not in what relations men may fail, they dare not fail in the supreme task of the ages—the establishment of Christ's Kingdom in the Nations and among men. Human limitation may, and inevitably will involve the various undertakings and accomplishments, aims and plans of men in partial success, if not occasional failure; but human ability and power united with the eternal purpose in carrying out the plans of God in our Lord's work cannot fail eventually. History must reach the goal which He purposed, whose plans are laid in eternal wisdom. *He* cannot fail. His Father has promised that the nations shall be given to His Son; they must be His.

The present is no time to take counsel of our fears, because the powers of evil abound. The Church and her world-wide plans must be enlarged to meet all opponents whom her Lord saw would come against her, in these great days in which the world is trying to get a new start.

Now is no time in which to "mark time". We must move on, "carry on," with the certainty of assured success and ultimate triumph. "He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear asunder; he burneth the chariot in fire. Be still and know that I am God. I will be exalted among the heathen."

What is most needed now when the world has learned the failure of human schemes and plans, made on the most gigantic scale, is not so much fully and justly to estimate the failure or the success of past endeavor as to appreciate more clearly and courageously the final aim which is at the heart of our great plan, because it was in the heart of our great leader. We must lay our plans according to the specifications given us by our victorious Lord and Master, whose plans and purposes embrace the conquest of the world. He died that *all* might live.

Now that the nations are proving that they cannot effect a just, righteous, and lasting peace without its being founded on the principles of the Prince of Peace and in accordance with the eternal purpose of His Kingdom, the call is to all Christian workers in His Church to lay aside all lesser programs and makeshifts of men and allow the Gospel of Christ to sweep with its soft zephyrs and its benign influence through this war-rent world. It and it alone will bring healing to the Nations and secure the Peace and the reconstruction of a war-ridden and tempest-tossed world. The nations recently set aflame, almost to a man, with the spirit of war must now be set on fire with the Divine flame—"the light that lighteth every man that cometh into the world".

Then hope will take the place of despair; love will reign in supreme power; the gates of human endeavor will again be flung open and the eternal doors of God's Kingdom will be thronged with the trooping nations as they "ascend unto the hills of the Lord".

Now is the time to try again with hopefulness, determination, and devotion, the Gospel of Peace and Good Will. Now it is most opportune to enter every open door in every land and make straight the highway for our God. Now we must press for every advantage while the world is confessing the failures of human ideals. Now world-missions, world Gospel programs and plans must be carried



out with a clearness of purpose and a simpleness of aim taught us by our Lord. He cannot fail and the Church that supremely loves Him will live by Him, dare to go forward in His name and succeed.

—*The Foreign Missionary.*

### The Rev. Willis G. Hoekje



HEN the Japanese Mission of the Reformed Church in America ceded to the United States Reformed Church Mission its work in North Japan, the latter mission did not at the time have in readiness the necessary workers to man the field. For this reason the ceding mission proposed to lend us one of their missionaries for a certain length of time to be agreed upon. The person sent us was the Rev. Willis G. Hoekje, formerly the Principal of the Tozan Gakuin of Nagasaki, Kyushu, a school under the care of the Dutch Mission. With Miss Leila Winn continuing her work in Aomori, and Mr. Hoekje stationed at Morioka, Iwate prefecture, the work did not in any way suffer by the transfer from one mission to the other.

For two years Mr. Hoekje has been with us, and we missionaries, as well as our Japanese Christians, considered ourselves most fortunate in having him with us as an associate in the work. Now that we are able to furnish one of our own men to take his place, Mr. Hoekje, who with the consent of his own mission, remained six months longer than the time first stipulated, is about to leave us and return to the work of his own mission in South Japan.

At a farewell meeting recently tendered Mr. and Mrs. Hoekje, the many kind words of appreciation which were spoken at the time, and regret expressed over his leaving us, all went to show the high estimation placed upon the service rendered by this brother and fellow worker while in our midst, and the esteem in which he was held by all.

Mr. Hoekje is one of the kind of men with whom it is pleasant to work. His

personality is attractive and winsome. His efficiency and fluency in the Japanese language, his faithfulness as a worker in general, and his adaptability have made his stay with us most pleasant, helpful and highly profitable. It is not too much to say that this arrangement, extending over two years, was mutually satisfactory; that the esteem and regard spoken of was not confined to one party, but shared by both alike.

The writer feels certain that because of Mr. Hoekje's living in our midst, attending our mission and committee meetings, sharing with us the duties and bearing with us the burden of our labor,—in a word, being practically one with us for the time being, constitutes a link binding together two mission bodies more closely than before, and cementing personal friendships which have hitherto existed. We shall miss him and his estimable family as they are about to leave us for their distant field of labor in the south. We thank the Lord for having sent him to us. We are led to exclaim in the language of the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity," for unity and harmony and mutual helpfulness have surely characterized the relations here mentioned, and which have now come to a close.

Our best wishes go with Brother Hoekje and his family. What is our loss as a mission will be gain to his own mission and the people to whom he will minister. God bless you, our esteemed brother. May abundant health and strength and happiness attend you as you continue in the great work to which you have been called, is the wish and prayer of your fellow workers in North Japan.

J. P. MOORE

*Sendai, Japan.*

The smallest promise in our Bible casket is too much for us poor sinners to deserve; yet the largest promise is not too large for our Heavenly Father to make good. He scorns to act meanly by His children, and wonders that we so often act meanly toward Him.

—T. L. CUYLER.

## Fifth Annual Conference at the Mission House, August 16-22

Opening of the Conference, Monday, August 16, 8 P. M. Address to the Woman's Missionary Society of the Northwest Synod, by Miss Carrie M. Kerschner. Introduction of Conference Speakers and Workers.

Daily Program: 8.20-8.40 A. M., Devotional Service, Dr. Frank Grether. 8.40-9.20, Bible Study on Ephesians (Adult Group), Dr. Adolph Krampe. 8.40-9.20, Studies on the Catechism (Young People's Group), Dr. Frank Grether.

Mission Study Classes, 9.20 A. M. to 10.20 A. M. Home Missions, Rev. John C. Horning. Foreign Missions, Dr. Daniel Burghalter. Young People (Girls), Miss Ruth Nott. Young People (Boys), Rev. William Lehmann. Mission Band, Miss Helen Nott and Miss Martha Muehlmeier. Woman's Missionary Society, Miss Carrie M. Kerschner.

Recess, 10.20-10.35 A. M.

School of Methods, 10.35-11.10 A. M. Tuesday, Woman's Missionary Society and Young Woman's Missionary Auxiliary, Miss Carrie M. Kerschner. Wednesday, Mission Band, Miss Helen Nott. Thursday, Young People's Society, Miss Martha Zenk. Friday, Daily Vacation Bible School, Miss Ruth Nott. Saturday, Men's Bible Class, Dr. Henry Gekeler.

Lectures on New Theology, 10.35-11.10 A. M. Ministers' and Elders' Group, Dr. A. E. Dahlmann.

Institute Hour (Round Table), 11.10-12.00 M. Tuesday, Christian Training, Rev. Alvin Grether. Wednesday, Congregational Missionary and Stewardship Committee, Dr. Daniel Burghalter. Thursday, The Family Altar, Rev. William Lehmann, A. M. Friday, Indian Missions, Mr. Benjamin Stucki. Saturday, The Forward Movement, Dr. Henry Gekeler. Sunset Meetings, 7.00-7.30 P. M. "Bible Evenings," Prof. K. J. Ernst, Ph. D.

Evening Inspirational Meetings, 8.00-9.15 P. M. Monday, Address, Miss Carrie M. Kerschner. Tuesday, Stereopticon Lecture, "A Glimpse of Our Missionaries in China, at Home and at Work," Dr. Burghalter. Wednesday, Addresses by our Foreign Missionaries, Miss Kate I. Hansen and Dr. J. Albert Beam. Thursday, "Relief Work for Germany's Suffering Children," Mrs. John Wilberforce Stoughton. Friday, Pageant, "The House of Brotherhood." Saturday, Musicale by Sheboygan Choir and Orchestra.

Lord's Day Services. 9.00-10.15, Sunday School, Mr. William Klumb, Superintendent. 10.30, German Service, Sermon by Dr. Henry C. Nott. 2.00 P. M., Song Service. 2.30 P. M., Consecration Address (English), Dr. Henry Gekeler. 6.45 P. M., Christian Endeavor Service, Miss Martha Zenk.

Recreation will be provided under the direction of Mr. Herbert Weckmueller.

A hearty welcome to all! Congregations are urged to send delegates representing the various organizations of church work.



THE FUJINKWAI OF NIBANCHO CHURCH, SENDAI, JAPAN; MRS. D. B. SCHNEDER IN CHARGE.  
PICTURE TAKEN DURING DR. BURGHALTER'S VISIT.



# Woman's Missionary Society

EDITOR: MRS. EDWIN W. LENTZ, 811 MARKET STREET, BANGOR, PA.

## The Twelfth Triennial Convention of the W. M. S. G. S.

**T**HE aim to make this issue a *Reflector* of the Reading Convention. The business, the plans for future work, the inspirational addresses and the enthusiastic spirit are reflected in articles written by women from every section of the Church. These articles, with excerpts from reports, will serve in a limited way to present the work of the convention to the many interested women who were not able to be present.

### Personnel of the Convention

The following persons, representing different official positions, constituted the membership of the convention: The officers, who with one exception, were present; 19 members of the Executive Board, 8 Synodical Presidents, 33 Classical Presidents, 83 delegates, 56 life members, 8 delegates from the Y. W. M. A. There were also 10 missionaries, 4 children of missionaries and 3 deaconesses.

Life members present from Pennsylvania 42, Ohio 5, Indiana 2, Maryland 1, Wisconsin 2, Kansas 2, Virginia 1, North Carolina 1.

### Excerpts from Reports—Printing

**F**EW items from the report of the Secretary of Printing, Mrs. C. A. Krout, may help form an estimate of the energy and time which she puts into the "go" of our work.

During the triennium she gave orders for \$4,007 to the printer. The number of parcels wrapped in distributing this literature may be imagined when we

learn the cost of sending them was \$350.

The following is a small part of the free literature distributed: 10,000 budget leaflets, 5000 Standards of Excellence cards, 17,500 Thank-offering services, 20,000 Bible Book-marks, 108,500 campaign leaflets and cards.

### Membership Department

**T**HE following interesting figures are taken from the report of Mrs. R. Ella Hahn, Secretary of L. M. and M. I. M. The goal set for the triennium was 100. She says: "You will rejoice to know that we far surpassed our objective and enrolled 163 Life Members and 97 Members in Memoriam, making a total of 260 members for the triennium.

This, with the 161 members secured during the first two trienniums, makes a grand total of 421 members received since this department was created nine years ago.

Our total fund is now \$10,525.


The goal for the next triennium is 300.



GROUP OF MISSIONARIES AT READING



### Facts and Figures Culled from the Treasurer's Report

 HE total amount of money raised for Home and Foreign Missions during the triennium was \$164,943, or an increase of \$57,667 over the preceding triennium.

Of this amount \$45,350 was used in Japan, \$23,210 in China, or a total for Foreign Missions of \$68,561. The Home Mission Board received \$47,597, the German Board \$8,368, or a total of \$55,965 for Home Missions.

The W. M. S. G. S has 81 \$500.00 Church Building Funds at work.

#### BUILDINGS INCLUDED IN THE ABOVE AMOUNTS

Japanese Church, San Francisco..	\$2,236
Science Building, Sendai, Japan..	19,000
Residence for Teachers, Japan...	3,000
Home of Catherine Pifer, Japan..	1,404
Kindergarten Building, Japan....	1,000
Ziemer Memorial Building, Yochow, China .....	11,000
Lakeside Chapel, Yochow, China..	1,710
Home for Teachers, Shenchow, China .....	2,109
Mrs. Rupp's Chapel, China .....	1,235

#### Budget Briefs

The average for the budget of the W. M. S. remains the same as last triennium, \$1.80 per member. With a membership of 19,430 the amount of the budget will be \$34,974.

The budget for the Y. W. M. A. is based on a membership of 2400, and instead of an average of .60 per member, the average is \$1.20, making a total budget of \$2880.

The total budget for Mission Bands is \$2400. This is based on a membership of 6243.

The above is the budget for the first year. The convention accepted a ruling,

presented by the Budget Committee, that a challenge of 20% net increase in membership be attained annually in the W. M. S., the Y. W. M. A. and Mission Bands, thereby increasing our gifts to Home and Foreign Missions 20% annually.

#### The Thank Offering

This department has placed 48,334 boxes in the field during the triennium. The contribution through these boxes was \$50,436. We refer our readers to "A Summary of Facts," page 237, May OUTLOOK OF MISSIONS, for full information on the splendid work of this department.

#### Officers and Departmental Secretaries

President—Mrs. B. B. Krammes, 14 Clinton Ave., Tiffin, Ohio.

First Vice-President—Mrs. W. R. Harris, 279 Wiles St., Morgantown, W. Va.

Second Vice-President—Mrs. L. W. Stolte, 304 Third Ave., Decatur, Ind.

Recording Secretary—Miss Helen Baris, Canal Winchester, Ohio.

Corresponding Secretary—Mrs. H. D. Hershey, Irwin, Pa.

Statistical Secretary—Mrs. Anna L. Miller, 534 6th St., N. W., Canton, Ohio.

Treasurer—Mrs. Irene A. Anewalt, 814 Walnut St., Allentown, Pa.

Thank-offering—Mrs. A. K. Zartman, 1354 Grand Ave., Dayton, Ohio.

Literature—Mrs. Irvin W. Hendricks, Chambersburg, Pa.

Life Members and Members in Memoriam, Mrs. R. Ella Hahn, 1216 Perkiemen Ave., Reading, Pa.

Y. W. M. A.—Mrs. J. Edward Omwake, Greencastle, Pa.

Mission Band—Mrs. M. G. Schucker, 1306 Lancaster Ave., Swisssdale, Pa.

Temperance—Mrs. Conrad Clever, Hagerstown, Md.

Student Secretary—Miss Anna M. Grim, 221 Lehigh St., Allentown, Pa.

Organization in German Synods—Miss Ruth Nott, 1192 Ninth St., Milwaukee, Wis.

Historian—Mrs. Daniel Burghalter, 272 E. Market St., Tiffin, Ohio.

Printing—Mrs. C. A. Krout, 133 E. Perry St., Tiffin, Ohio.

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### Our New President

Mrs. B. B. Krammes needs no introduction as Mrs. Krammes. We introduce her as the recently elected President of the W. M. S. G. S. She is known through the Church, also in Inter-church circles, and the recognition of her executive ability has placed her in various positions of responsibility in denominational and interdenominational activities.

Mrs. Krammes is a graduate of Heidelberg University, Tiffin, Ohio. She is acquainted with every phase of work which enters into the composition of the general work, having been President of Tiffin Classical Society from 1897-1903, of Ohio Synodical from 1911-1914, and corresponding secretary of the W. M. S. G. S. for a long period.

She was the President of the Woman's Missionary Union, of Tiffin, Ohio, through the Golden Jubilee Campaign, 1910-1912, and until her election as President was the representative correspondent to Missionary Councils and Federations.

She is an able teacher and speaker. She has been the leader of mission study classes at Heidelberg University and in denominational Summer Schools of Missions, and has been the speaker at many conventions and conferences.

Mrs. Krammes is the author of the Dramatized Historical Pageant, "Famous Women of the Reformed Church."

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**Sunday, August First,  
is the Day of Prayer  
for our China Mission.**

### A Bouquet of Everlastings

**D**URING the days of the convention there were times in which special appreciation was "said with flowers." Such was the occasion when the members presented to the retiring President, Mrs. Harris, a *Bouquet of Everlastings* in the form of a Life Membership in the W. M. S. G. S.

For nine years, 1911-1920, Mrs. Harris presided at all business and many public meetings of the general society. As a result of her friendliness and courtesy a strong attachment developed between the President and her co-workers, thus it was that every member of the convention wished to have a part in the gift. During the period between '11-'20 the W. M. S. expanded territorially and became increasingly efficient as an organization.

During her presidency Mrs. Harris visited every section of the Church. These visits resulted in a better understanding of the purpose of the Woman's Missionary Society, and in a spirit of good-will and oneness of purpose.

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### Notes

Through the courtesy of the W. M. S., Reading Classis, delegates and officers of the convention were presented with tickets for the pageant, "The Building of the Church," in the Rajah Theatre.

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Rev. Carl H. Gramm, D. D., author of "The Building of the Church," had a serious accident a few weeks prior to the convention. Fortunately he was discharged from the hospital a few days before the pageant was given. The members of the W. M. S. G. S. were happy to see him in the audience.

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The large number of persons who visited the Educational Headquarters did more than look at the wares. The gross receipts passed \$100. Denominational literature to the value of \$54, magazines and 24 copies of Parliamentary Usage, were some of the sales recorded.

The August issue will contain a report of the Educational Commission, also of the Y. W. M. A. "Methods" tried and helpful will be included in the report.

Place your order for the program packets, and order your study books early. The study for September will be "The Bible and Missions." The program packet contains the handbook and other helps for this study. Please remember there will be a packet of helps for the W. M. S., for the Y. W. M. A and the Mission Band.

### Important Recommendations

**T**HE following recommendations were adopted by the convention. These are of special importance. The minor ones will come before the Classical Societies in regular form.

1. We recommend that a period be given at the next convention for Departmental conferences.

2. We recommend that a committee on law, or parliamentary ruling, be appointed.

3. We recommend that at our next convention Article 4 of the Constitution be amended by adding the following: No officer except the Recording Secretary and the Treasurer shall hold office for more than two successive terms.

#### 11. Printing Department.

a. That when free literature is ordered, postage must be sent.

b. That all literature secretaries order definitely from the catalogue.

c. That orders for classical and synodical meetings be sent four weeks in advance of the meetings.

d. That amounts less than \$1.00 be sent in stamps or post-office order, not by check.

e. That the money accompany the order as far as possible. The **OUTLOOK OF MISSIONS** and Church papers announce prices not found in the catalogue.

f. That orders for calendars be sent in before January 1.

15. That delegates be given the privilege of selecting names for all officers to be voted for at the next general convention, at the same time stating the qualifications of each person named. These names to be handed in to the Nominating Committee at such time during the convention as may be designated by the committee. The committee is to use these suggestions when selecting the ballot, in accordance with Article 13 of the Constitution.

16. That where possible Institutes or mid-year Inspirational Conventions be held again this year, according to the plan of the Educational Commission.

Mrs. Henry Gekeler, of Cleveland, O., was the chairman of the committee.



CHILDREN OF REV. AND MRS. PAUL E. KELLER,  
OF CHINA, WITH LITTLE MITZU MORI  
IN CENTER.



### Words of Appreciation



OD'S best gift to us is not things, but opportunities." This, I believe, is the sentiment of every woman who was privileged to attend the Twelfth Triennial Convention of the Woman's Missionary Society of General Synod, in the city of Reading,—a place beautiful for situation among the mountains of Pennsylvania, with its wealth of hospitable people, fine homes, and magnificent churches.

The atmosphere of the convention was charged with the desire for fuller consecration to God, and greater achievement in all lines of missionary activity, through the Spirit of the Lord of Hosts. For Jesus, Himself said, "Greater works than these shall ye do." How? And the answer comes in the words to Zerubbabel, "Not by might, nor by power, but by my spirit, said the Lord of Hosts."

The splendid work accomplished during the past triennium was very forcefully portrayed in the reports of all the officers and departmental secretaries. More organizations; increased contributions; larger thank-offerings; finer literature; more Young Women's Auxiliaries; an increase in Mission Bands; all show that the Women's Work of the Reformed Church has indeed gone forward. Just here a tribute is fitting to the painstaking effort of the members of the Cabinet to secure accuracy in their reports, and to the immense amount of work involved in keeping the records of nine Synods and forty odd Classes.

We feel that the high position attained by our General Synodical Society; the breadth of vision; and the increased scope of our work are due, in large measure, to the glowing enthusiasm, the unflagging energy and zeal of our retiring president, Mrs. W. R. Harris. Mrs. Harris' devotion to God, and her willingness to spend herself and be spent in the Master's service, are worthy of our highest emulation. May her life be spared for many more years of usefulness!

We also appreciate the careful planning, and thoughtful preparations made

for our comfort by the good people of St. Mark's congregation. The beautiful flowers brought in for the adornment of God's house were a pleasure to our eyes. No less enjoyable were the Pageant given in the Rajah Theatre, and the delightful automobile ride, which were planned for our entertainment.

To have become acquainted with some of the most cultured and intellectual women of our great Reformed Church; to have met with and listened to some of our splendid missionaries—God's diplomats to the courts of heathendom; to have sat at the feet of an inspiring speaker like Mrs. Grace F. Farmer; to have learned a little of the inside workings of a great women's convention; these are some of the gems which we carry home from this Synodical meeting, and our prayer is that they may inspire us to do and to dare larger things for our Lord and Master.

JESSIE SPIELMAN OMWAKE.

### Educational Headquarters



ONE of the high points or significant features of the great gathering of the W. M. S. G. S. was the attractive display of literature in the room specially designated as Educational Headquarters. Had you ever questioned the fact that the Reformed Church believes in an educated ministry and an educational religion, all such doubts would have been dispelled at once by a visit to this most popular rendezvous. Around the room and on the several tables systematically arranged were displayed posters, pageants, stories and illustrations to meet the needs of every department of missionary activity, mission study books, magazines and periodicals, both of our own church and the Inter-church; in fact, a veritable feast of good things, so good that our Secretary of Literature, Mrs. Hendricks, rightly said, "after one visit you will be looking forward to the next," and such was the case. Except during the sessions of Synod, the room was filled with eager expectant

women looking for the things which were needed by them in their particular fields of work.

That "Knowledge is Power" is a truth applicable to every problem, and every condition in life, and must be borne in mind by every one who would succeed in his work, hence, this hungering and thirsting after knowledge on the part of our consecrated mission workers. This desire for knowledge is well met through the efficient work of our Educational Commission, Mrs. Evemeyer, Director.

The work of the Commission briefly stated is this: On one side are the desperate crying needs of the world; on the other, the people who can and would be willing to meet those needs, if they knew them. To bring the two together, or "to bridge the chasm," as Mrs. Evemeyer herself expresses it, is the work of the Commission. How shall it be accomplished? In two ways, first by personally presenting these needs to the people, and secondly, through the printed page—the literature. This is education, and to be effective workers, religion and education must go hand in hand, and, when they do, they make bigger, better, more serviceable men and women, strong, intelligent, wise Christian leaders, which is the most evident need of the Church today.

—BERTHA H. WEHLER.

### The Spirit of the Convention

MRS. FRANK CRESSMAN



HE spirit of unity, manifested throughout the sessions of the convention, was an inspiring revelation to one who attended such a convention for the first time. Truly, "we are not divided, all one body we!" By virtue of this, the business of the convention was conducted with dispatch. Business-like, comprehensive, efficient, can be written all over its work. The time was fully utilized. Everybody with a message was to the point, without haste, and yet

without waste. Far from being daunted by the spirit of reaction so evident in the world, the women of our church undertook the most aggressive spiritual activities ever undertaken.

The devotions, Mrs. Rebecca S. Dotterer leading, lifted one to a higher plane of spirituality. The brief themes were well chosen in relation to the work following. Even the titles of these themes may be a forerunner to the reader of what was conveyed to the receptive listener at the convention. These themes were: "Woman's Part," "Education a Power," "Missions and World Movements," "Faith and Prayer," "Our Place in His Plans." The devotions of the opening session were a challenge to the women of today, who have such great opportunities for service. Women have always taken a prominent part in the advancement of religion. In the Old Testament we are told about Esther, the self-sacrificing woman, pleading for her people; Miriam the ambitious, who became a leader among the Israelites; Deborah, the patriotic; Abigail, the capable. In the New Testament we find Phoebe, a servant of the church; Priscilla and Aquilla, co-laborers with Paul; Elizabeth, the humble woman; Dorcas, the benevolent seamstress. Even our own Lord speaks of Mary Magdalene, Mary of Bethany, Martha, and Mary His Mother. Surely, "Woman's Part" is to fill a most significant place in His plans.

The spirited singing and the fervent prayers and the general devotion impressed one that our women have put a high stamp of spirituality upon the work of our denomination.

Mrs. J. Edward Omwake, of Greencastle, Pa., is the newly elected Secretary of Y. W. M. A. She occupies the same position in Mercersburg Classical Society. She is a graduate of Wilson College, Chambersburg, and is a regular attendant at the Wilson College Summer School of Missions.



## Presentation of Board Representatives and Missionaries

MRS. CALVIN ZENK

**I**N the Thursday afternoon session occurred one of the most interesting events of the convention. While vitally interested in all phases of missionary endeavor, it naturally increased this interest to become acquainted with the heads of the various departments of the church.

The first person presented was Dr. Allen R. Bartholomew, Secretary of the Board of Foreign Missions. He said, "As I look upon this audience, and especially at the older women, I am reminded of those women centuries ago, who said, on their way to the tomb, 'Who shall roll away the stone?' What if they had not gone? What if they had considered it an impossibility, and not attempted the journey? By going to the tomb, they discovered not a 'dead Christ, but a living Saviour.'" He went on to say, that the women of the Church might have asked the same question years ago, for there were many stones to be rolled away. A meeting like the present one could not have been possible twenty-five years ago.

President George Leslie Omwake, of Ursinus College, was introduced. He expressed the belief that after one year of the Forward Movement there is a larger human force in the Reformed Church than ever before.

Dr. C. E. Schaeffer, Secretary of the Home Mission Board, said that he felt at home in the Church of St. Mark's congregation because it had been built during his pastorate. His first sermon in the church was upon the text "And the Glory of the Lord filled the House,"—referring to the people assembled then, and he felt the same text could be applied on this occasion.

Dr. Theodore Bolliger, Secretary of the Tri-Synodic Board of Home Missions, spoke his appreciation for the gifts and Building Funds provided by the W. M. S. G. S. He gave a graphic account of some of the work done at the Indian

Mission, and expressed the hope that the East and West may be united in the support of the larger work undertaken by the mission.

Dr. William E. Hoy, in his characteristic manner, said the missionaries were becoming uncomfortable in the Orient. In the past they used pressure upon the people at home; now the home people were using pressure upon the missionaries. He remarked that he liked the change. Dr. Hoy thanked God for the Forward Movement in the United States, and said they also had one in China, organized last December. He closed with the appeal that we help the Chinese women, so more of them may be able to take part in the Christian leadership of China.

Dr. David B. Schneder, of Japan, said briefly that since coming across the ocean he found the grandest thing in the United States was the Forward Movement.

Twenty missionaries, including the children, were present at this session. After the address referred to, Mrs. H. B. Diefenbach, of Dayton, Ohio, introduced them to the members of the convention. They were Dr. William Hoy, Rev. E. M. Beck, Dr. Albert Beam, Rev. and Mrs. Paul Keller and three children, Miss Elizabeth Miller and Miss Helen Ammerman, all of China; Rev. Alfred Ankeney, Dr. Schneder, Rev. and Mrs. Paul Gerhard and Miss Kate Hansen, of Japan; Rev. and Mrs. Mori and little Mitzu, of San Francisco, Cal.; Mrs. S. Harsanyi, of Toledo, and Miss Rebecca Forman, of Philadelphia.

Following this, Mrs. Walter Scott, of Philadelphia, presented the seven lady missionaries with gold W. M. S. G. S. pins, for which each one expressed her thanks in the language of the people amongst whom she labored.

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The work of the master finds us. It speaks to us in a tone of command. It arouses all that is best in us. \* \* \* For we all have some part of the world's work to do, and whatever it is, we can do it better if we are privileged to have the company of masters.

—DR. FRANK CRANE.



**The Unusual at General Synod**

MRS. H. JEROME LEINBACH



HOULD we record all unusual happenings as they seemed to us unusual and interesting, it would be necessary to report all the happenings at the convention. Each and every part was so interesting that one could not help but wish that a larger representation of members of the Reformed Church would be able to attend meetings of the convention.

The unusual, aside from the splendid devotional services conducted by Mrs. Rebecca S. Dotterer and her assistants, we will record in order of their happenings.

1st. The public recognition of representatives from the W. M. S., North West Synod, and the W. M. S. of West New York Classis, by the Vice-President, Mrs. Edwin W. Lentz, who was in the chair.

2nd. The Communion Service. This was administered by Rev. G. R. Poetter, assisted by Rev. A. R. Bartholomew, D. D., and Rev. C. E. Schaeffer, D. D. The communion table was surrounded by women from the Pacific to the Atlantic coast, from China and Japan. We feel safe to say it is only during a triennial convention that such a communion is made possible.

3rd. The Unveiling of the Membership flag. This was conducted by Mrs. R. Ella Hahn, Secretary of the department. An appropriate membership flag was designed by Mrs. Hahn and made for the occasion. Black, orange and red, signifying from darkness into light through the blood of Jesus Christ, formed the background, upon which the numerals (163) made of silver stars showed the number of life members, likewise with gold stars the number of members in memoriam were indicated. After the unveiling, Mrs. Hahn spoke very briefly of the significance of the department.

**Pertinent Points in Messages of Missionaries Hoy and Schneder**

BY MRS. WILLIAM SNITE

In speaking to the members of the W. M. S. G. S. Dr. Hoy said he believed it was a special providence of God which permitted him to be present to speak of the work of the Chinese Mission. He spoke of the wonderful work of Miss Ammerman and said she had the love of the Chinese women, but lacked equipment to carry forward the work. He gave a challenge to the women of the Reformed Church to open up and equip a Bible Woman's Training School, with one woman helper from America.

Dr Schneder opened his talk by speaking of the urgency of co-operation. He spoke about the departure of Miss Mary A. Vornholt, who worked among the Japanese women and children. He also expressed his gratitude for the sympathy the church showed after the disastrous fire. The applications for admission to North Japan College this year were four times as great as the accommodations. Young men want the moral and spiritual training. The same conditions prevail in the Girls' School. Dr. Schneder said, in 1620, three hundred years ago, the light of Protestantism dawned. In that year Catholicism was stamped out of Japan. For two hundred and fifty years no gospel of Christ was heard. Now, three hundred years later, there seems to be a new light shining through all the world through the Forward Movement. This looks like the beginning of what we will do to Christianize the world.

**Meeting Our Hostesses**

MRS. E. M. ANNESHANSLY



IT is human nature to crave fellowship. This desire was satisfied to the fullest extent when more than 200 delegates and visitors arrived in Reading to attend the Triennial Convention.

Our hearts filled with the joy of being made welcome when we found automo-

bile after automobile waiting at the station to convey us to the home of our hostess, then to St. Mark's Church, where we were greeted by the pastor and wife, Rev. and Mrs. Poetter.

On Tuesday evening we assembled in the auditorium for the formal opening session. The pastor presided and conducted the devotional service. The address of welcome was given by Mrs. J. L. Roush, of Esterly, Pa., President of the Reading Classical Society. In her greeting Mrs. Roush said, "We welcome you to Reading, a city of churches, where the doctrine of the Reformed Church has been preached for 200 years, and where pioneer missionaries long ago taught their flocks. We welcome you to our city, our homes, our parks, our pagoda, our tower and our—jail!"

This welcome from the oldest portion of the Reformed Church was responded to by Mrs. Calvin Zenk, of Sauk City, Wisconsin, representing the youngest organization—North West Synod.

The President, Mrs. Harris, of Morgantown, W. Va., in her triennial address urged each woman to exalt Jesus Christ in her own life. We need a vision of the Christ to prevent us from being wrapped up in ourselves. The need of the *world* is the *Word*.

Following this service a reception was held for the delegates and visitors. The Reception Committee was composed of the Classical officers and ministers and their wives of Reading Classis. Ice cream and pretzels were served and a delightful evening spent in a social way.

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### Our Work

MRS. L. W. STOLTE



HE purpose of the Woman's Missionary Society is to aid in the advancement of the work of missions. The best methods and means of doing this is specifically determined at each triennial meeting. It was my privilege to be a member of the Budget Committee, to whom fell the responsibility of apportioning available funds to carry for-

ward the work. The Budget Committee was composed of the district synodical presidents and Mrs. Anna Miller, chairman.

The educational program for the triennium is more inclusive than in the past. The Educational Commission will prepare or provide suitable study book helps, leaflets, posters, pageants, calendars, etc., for the Woman's Missionary Society, Young Woman's Missionary Auxiliary and Mission Band. An item in the budget, of 20 cents per member, designated "Educational, Field Secretary and Institutes," will give support to the educational part of the work.

The interest from the Membership Fund (L. M. and M. I. M.) is also used for literature. Most of the literature financed from this fund is for free distribution.


What a task it was to apportion the funds! The Home and Foreign Boards had provided the committee with a list of objects, all of which were worthy of our support. The difficulty lay in selecting, because each one appealed to us, but to accept all of them would have far exceeded our funds. The distribution was based on a membership in the W. M. S. of 19,430, with an average of \$1.80 per member.

Rev. Mori, pastor of the Japanese Mission, admirably presented his cause before the convention. During the triennium seven students for the ministry came from the mission. A large proportion of the budget for Home Missions will be used in supporting American, Hungarian and Jewish deaconesses and teachers for the Indian, Japanese and colored mission schools. The raising of Church Building Funds is also an important part of the work. Our enterprises on the Foreign Field are less varied in distribution. Our work centers about the Miyagi Girls' School, Japan, and the Girls' Schools in Yochow City and Shenchow, China. The W. M. S. G. S. will support 19 deaconesses and teachers on the Home Field and 11 teachers and helpers on the Foreign Field.



## Inspirational Addresses and Pageants

LEONA C. KUHN

HREE outstanding inspirational addresses were delivered during the convention. Mrs. Grace W. Farmer, director of Woman's Activities, Interchurch World Movement, spoke on Wednesday afternoon and evening. On Wednesday afternoon her address, "Co-operation and Advancement," carried a particular appeal to the delegates from the Y. W. M. A. She said, "Instead of Europe's blackened fields, this country is in a spiritual blackness without parallel since the time of Christ. During the war the spirit of co-operation was manifested in everything which helped 'win the war.' The busy knitting needles of the women and children were an evidence of this co-operation. Everyone was told, even the children, that the war was against selfishness, sin and materialism; the winning of it would make the world safe for democracy, and bring about the 'Brotherhood of Man.' That we have lost the war, according to the standards, is evident. Co-operation has ceased and hence advancement. The reconstruction must come through spiritually minded young people who can carry the spiritual and physical burdens."

"Missions from a New Angle" was the subject for Wednesday evening. She said the old-fashioned view of the missionary standing under a palm tree, with the heathen running to him to be received into the Kingdom, is passing. The world is looking at missions from a new angle because of the sane and scientific survey made by the Protestant Church, climaxing in the great *Forward Movement Drives*. *The Whole World needs a revival in religion*.

The address "On the Trail of the Winnebagoes," by Rev. Josias Friedli, Huntington, Ind., was strong in presentation and effect. The appeal lay, not so much in the story of a Winnebago child, as in the way the story was told. In his narrative Rev. Friedli said, as Little-One-Who-Sits-on-the-Lap, so named because of her affectionate disposition, flitted

amongst the tall grasses of Wisconsin she seemed almost like a bird, so free of care was she. As little One-Who-Sits-on-the-Lap grew older she was called Mary-Pretty-Head. That was more than a hundred years ago. Today a dirty, shriveled, diseased old Indian woman sits silent and taciturn in the home of the missionary on the banks of the Black River, Wisconsin. She is the same person, who more than a hundred years ago was called Mary-Pretty-Head.

It was in those days she learned that the white man was her enemy. Life began to mean wars, treaties, and moving on. Mary-Pretty-Head was in every Winnebago transportation. In 1835 they were sent from Wisconsin to Turkey River Reservation, Iowa; in 1847 to Long's Prairie Reservation, Minn.; in 1855, Blue Earth Reservation, Minn.; in 1862 to Usher's Landing, Iowa; in 1866 to the Winnebago Reservation, Neb. To the white man of those days, the Indian Reservation meant a place where the Indian might stay until the white man wanted it.

Finally a great homesickness to return to their old home in Wisconsin came to some of the Winnebagoes. They started to walk back; many died on the way. The remnant who reached Wisconsin found that their homes had been appropriated by the white man.

No place remained for them except the strip of land along the Black River.

This is where our mission is located. Until recently a day school was conducted in connection with the mission. Conditions now require a boarding school. Rev. Friedli presented a plea for support in the erection and maintenance of the new school which is being built at Neillsville, Wis.

### THE PAGEANTS


Two new pageants were presented. On Wednesday evening, preceding the address by Mrs. Farmer, "The Magic Thank Offering Box," by Mrs. A. K. Zartman, was rendered. Miss Anna Zeller, of Reading, Pa., was the director. Thursday evening, in the Rajah Theatre,



"The Building of the Church," by Rev. Carl H. Gramm, Reading, Pa., attracted an overflow audience. The musical director was Miss Emily Strauss; pianists, Miss Sarah DeChant and Harold E. Bright; director of the drills, Miss Martha Homan.

### The Children's Work

MRS. N. WILSON DAVIS

 HE members of the Twelfth Triennial Convention were greatly impressed by the growing importance of the children's work. The department was represented by the General Secretary, Mrs. John Lentz; by an exhibit of children's work and a pageant.

Mrs. Lentz stated in her report, that "counting our synodical and classical secretaries and allowing an average of three workers to each mission band, we have a corps of almost 7000 soldiers in our Mission Band Army. Surely this is an organization of worth, of power and, greater still—of what wonderful opportunities! There are enrolled 178 mission bands with a membership of 6,243; contributions amounting to \$3,358.16, and a thank-offering of \$557.75 were received."

In her secretarial leaflets Mrs. Lentz emphasizes the importance of Mission Bands as follows: "By organizing our children into Mission Bands, teaching them the importance of missionary work, making them feel that they are a part of the Church and have an interest in spreading Christ's Kingdom, workers will be educated and a sure foundation will be laid for a large and permanent work. Our children of today will be the Reformed Church of tomorrow, and as we lay the foundation, so will the Church stand."

The exhibit included photographs and kodak pictures of mission bands, study books and hand work. The hand work included crayon and cut work, pictures colored and mounted, posters, sewing and crochet. The posters deserve special mention. One poster showed the pictures of our missionaries in Japan and China and was interesting and instructive.

All of the newer mission study textbooks were displayed. In connection with the story of "Mook" some mission band child had drawn and colored his picture. The children's magazine, "Everyland," had a conspicuous place in the display.

### THE CHILDREN'S PAGEANT

"The Building of the Church" was written by Rev. Carl H. Gramm, D. D. The children from the various Reformed Churches of Reading participated in the rendition of the pageant, which was given in the Rajah Theatre. The pageant illustrated the building of the kingdom or church of Jesus Christ, and had for its motto "For Christ and the Church." A miniature church was erected in the presence of the audience. As each part of the church was brought upon the platform, there was an appropriate exercise by a reciter and a group of costumed children, who sang a song appropriate to that part of the building. When the building was complete, the missionary drill illustrated all nations coming to the Church of Christ.


The chorus of 150, all dressed in white, made a beautiful background. About 225 children were in the entire cast. The applause from the audience expressed the appreciation of the excellent way in which the pageant was rendered.

Mrs. W. R. Harris, President of the W. M. S. G. S., led in prayer for the children of the Reformed Church, and Mrs. John Lentz, Secretary of Mission Bands, gave a splendid address on "Children—Their Possibilities." The demonstration closed with a tableau in which the represented nations prostrated themselves, while the chorus sang "See Heathen Nations Bending." The tableau was very effective.

The Mission Bands have accomplished a wonderful work, and even greater possibilities are ahead. With carefully selected leaders, who have caught the vision and see these possibilities, the children of our Reformed Church will be developed into Christian workers.

**The National Y. W. C. A. Convention**

MRS. HENRY GEKELER, Cleveland, Ohio.

NCLEMENT weather and unsympathetic railroad workers did not prevent 2725 delegates from gathering for the sixth national convention of the Y. W. C. A. One bewildered hotel clerk was moved to ask "Why the Y?" and someone replies "Because they have never taken it out of their lives and have kept the "C" in also."

Bright-eyed, alert young women were everywhere in evidence in the heart of Cleveland, and one did not have to look at the sky-blue portfolio under their arms to know that they were delegates. This portfolio was provided to hold the leaflets of the convention, which were many. Ushers dressed in white, with Y. W., blue sashes and sleeve bands looked after the seating and comfort of this large company. Mrs. Grasselli, Vice-President of the Cleveland Association, voiced the greeting of the Cleveland women when she said, "In the Kingdom of God, there are no strangers." In reply, Mrs. Harford, of Omaha, President since 1915, gave a new interpretation of *Psa. 61:2*—"Lead me to the rock that is too high for me."

Mrs. Robert E. Speer, President of the National Board, assisted by Mrs. John French and Mrs. J. S. Cushman, gave the report of the Board. Since 1915 the membership has grown from 360,865 to 500,000; 994 associations have become 1153. Of these new associations 37 were among colored women, 21 were student associations, of which 7 were for colored students. International Institutes have grown to 55. There are 3480 employed officers, with very many vacancies in secretarial positions; the new girls' work program alone calls for 500 girls' work secretaries. Bryn Mawr College is planning to continue the special training classes for welfare workers that was begun during the war, and the School of Social Work and Public Health, of Richmond, Va., also offers training in social work. During the war

124 Hostess' Houses were opened and 339 workers were sent over seas.

Mrs. Frederick Paist, of Philadelphia, was elected President of the National Association, and she presided over the sessions in a clever and capable manner. Rev. Gilkie, pastor of Hyde Park Baptist Church, Chicago, gave a series of devotional talks on the "Wholeness of Christianity." One was given at each morning session, then the time was given to business; the afternoon was devoted to group conferences, and the evening to inspirational addresses. Greetings were brought from the Interchurch World Movement, The Council of Women for Home Missions, The Student Volunteer Movement, The Federation of Women's Boards of Foreign Missions and the Y. M. C. A. Addresses were also given by Dr. Robert E. Speer, Rev. F. B. Fisher, Dr. S. Earl Taylor, Bishop F. J. McConnell and Rev. H. E. Fosdick.

One important item of business was the change in the constitution giving an alternate basis for membership in the students' associations. Heretofore voting membership was granted only to church members. According to the personal basis, any student may become a member who is in sympathy with the purpose of the association, and who declares "It is my purpose to live as a true follower of the Lord Jesus Christ." The constitution required a 2-3 vote of two succeeding conventions for an amendment on membership. It had been adopted by the Los Angeles Convention in 1915. There were 1550 voting delegates, and 1321 voted for the amendment, which now becomes operative. A student from Texas University moved to adopt, and a student from Mt. Holyoke opened the discussion. From East to West, from North to South, came earnest requests for the personal basis, and a decided evangelistic note was evidenced in their arguments. One who heard the discussion could not help agree with Dr. Fred Fisher that the future of America was safe in the hands of these, who would be the leaders of tomorrow.

Recommendations were adopted that



better housing facilities for women be provided. This is a crying need of today, and a proposition that pays its own way financially. The Y. W. C. A. has been in the housing business for 55 years and yet it has only 8000 beds, in the name of the Y. W. C. A., in the whole U. S., when 800,000 would not be sufficient.

The Social Creed of the Churches, as adopted by the Federal Council of Churches in 1908, and the Y. M. C. A. in 1919, was unanimously adopted. It was further agreed that the National Boards make a study of social and economic conditions affecting women, and the possibilities of improving such conditions, through legislation, and that it use its resources and influence to secure such legislation as shall promote the welfare of young women. Leaflets had been sent to all industrial secretaries that if they adopted this program they need not expect business men to aid in their future financial campaigns. To which Miss Van Kleek replied, "This is not as much of an insult to the Y. W. C. A. as it is to the business men of the U. S. It is possible for an organization that appeals for money to speak the truth."

It was also agreed that local associations must practice this creed in their relation as employer. The constitution was again amended to change the interim between conventions from three to two years, so it is again proper to speak of the biennial convention.

The City Association of Boston requested a change in the basis of membership for city associations, and a commission was appointed to study the situation and report their findings at the next convention. A commission was also appointed to study standards for city associations, and one to study the problem of providing leadership for the continually expanding program.

The National Board will seek to enlarge the endowment fund to \$10,000,000. A gift toward this fund from Laura Spellman Rockefeller Memorial of \$500,000, which was announced, makes the present endowment \$2,100,000.

On Sunday afternoon representatives

from foreign countries brought their message, which in every case was "Send more Y. W. C. A. workers to my country." Rev. Gilkie's closing words were, "This is the victory which overcometh the world, even our faith." The closing address of the convention by Rev. H. E. Fosdick emphasized the same truth, expressing his confidence in the contribution of the Y. W. C. A. to the Kingdom of our God, and of His Christ.

## Literature Department

MRS. IRVIN W. HENDRICKS  
CHAMBERSBURG, PA.

### Literature Chat

**A**MONGST the recent printings from our literature department is a new hand-book, better known to the women of the W. M. S., perhaps, as the "Red Book." The old hand-book prepared by Miss Cogan has been "a very present help" to women doing organization work, and to all officers of societies. Recently there were many calls for it, and the supply became exhausted. The work of formulating a model constitution for use in local societies had been placed in the hands of the Director of Education Commission, and this constitution, together with other valuable information and instruction, is contained in the new hand-book prepared by Mrs. E. F. Evemeyer. (On sale. Price 10 cents.)

Would you believe it? A number of women carried a supply of Mrs. Zartman's new Thank-offering Service home with them from Reading, in sufficient quantity to distribute to the women of their local society at the time of the Thank-offering Service in November. Nothing like being ready in time. "A word to the wise is sufficient." Do not delay ordering *your* supply of these services, for there may be none for those who forget all about it until the time for the

meeting is imminent. *Order early.* (Price, 10 cents a dozen; 75 cents a hundred.)

The new Thank-offering Pageant, "The Magic Thank-offering Box," which was rendered so acceptably at the recent meeting of the Missionary Society of General Synod in Reading, has, through that rendition before women from all sections of the Reformed Church, been well advertised and its use assured. (12 cents a copy; \$1.25 a dozen.)

An edition of the "Motive Pageant," by Mrs. Edward F. Evemeyer, has come from the press under a new and very fitting title—"The Rainbow Pageant." This pageant has been widely used, and if any society has not rendered it, now is the time to remedy the omission. Its charm, together with the new name, will lead many to give it a "return date."

The Study Courses at our various Denominational Conferences include the following books: "The Church and the Community," "The Bible and Missions," "Tohoku the Scotland of Japan," "Serving the Neighborhood" and "The Near East—Cross Roads of the World." All of these except the last named book have had brief reviews in this department. This book, written by William H. Hall, gives the point of view of one who has resided at the foot of the Lebanon Mountains for nearly a quarter of a century. The term "Near East" as used in the book, includes Egypt, Syria, Asia Minor, Mesopotamia, and Persia. The author reminds us that it was from this last-named country that Nehemiah once set forth to rebuild the walls of Jerusalem, and that Queen Esther begged for the lives of her people. A book that profoundly interests all who have been following the war problems of this part of the world.

### Our Contributors

Mrs. Frank Cressman (Ada Huff), of Allentown, Pa., is a graduate of the Kutztown Normal School. At present she is the Treasurer of the W. M. S. Lehigh Classis.

Mrs. Charles E. Wehler (Bertha Hendricks), is a graduate of Ursinus College, Collegetown, Pa. Her position as the wife of Rev. Charles E. Wehler, Vice-President of Hood College, has given her the opportunity to fully realize the value of education. Mrs. Wehler is actively identified with Potomac Synodical and the Hood College Conference.

Mrs. N. Wilson Davis, Harrisonburg, Va., is President of Virginia Classis. The Classis was organized seven years ago, largely through her efforts. Mrs. Davis is the mother of two little girls.

Mrs. H. Jerome Leinbach (Miss Mary Snavely) is a Pennsylvania woman. Her home was in Pottstown, Pa., until she married Rev. Mr. Leinbach. She has resided in Wichita, Kan., since 1912, and her first visit East was in connection with the recent meeting of the W. M. S. G. S. Mrs. Leinbach is the President of Wichita Classical Society.

Miss Leona Kuhn is the Vice-President of St. John's Classis, Central Synod, and Recording Secretary of the Synodical Society.

Mrs. L. W. Stolte, Decatur, Ind., President of Southwest Synod, is the newly elected 2nd Vice-President of our General Society.

Mrs. William Snite, Greensburg, Pa., is Vice-President of Westmoreland Classical Society, and is interested in the Summer Missionary Conference at Ridgeview Park.

Mrs. E. M. Annessansly, of Kenmore, Ohio, is active in the young people's work of her husband's congregation. Her education was acquired at Muskingum College and Capital College, Ohio.

Mrs. Calvin Zenk (Emma Marie Grunkau) is a Western woman. She is a graduate of the Milwaukee Normal School and of the Conservatory of Music of the same city. She is the wife of our pastor at Sauk City, Wis.



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**MISSIONARY  
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ONE OF THE SUMMER WEEK **S**

Select Your Entrance

Frederick, Md., July 10 to July 17

Newton, N. C., July 20 to July 25

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Woman's  
Missionary  
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Through many windows you will look  
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**BROADENED KNOWLEDGE OF  
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Personal  
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of a Great  
Opportunity

In this day of forward moving and intensified activity on the part of the Church, it is necessary that every local church body, in order to keep up the pace, should have more leaders, well-trained. Every organization of the church should arrange to send at least one delegate to a summer missionary conference. Missions is considered the actuating force in the Church.

The entrances to the conferences should be MANY and WIDE.

For further information, address the

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Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

## FORMS OF BEQUEST FOR MISSIONS

*For the Board of Home Missions.*

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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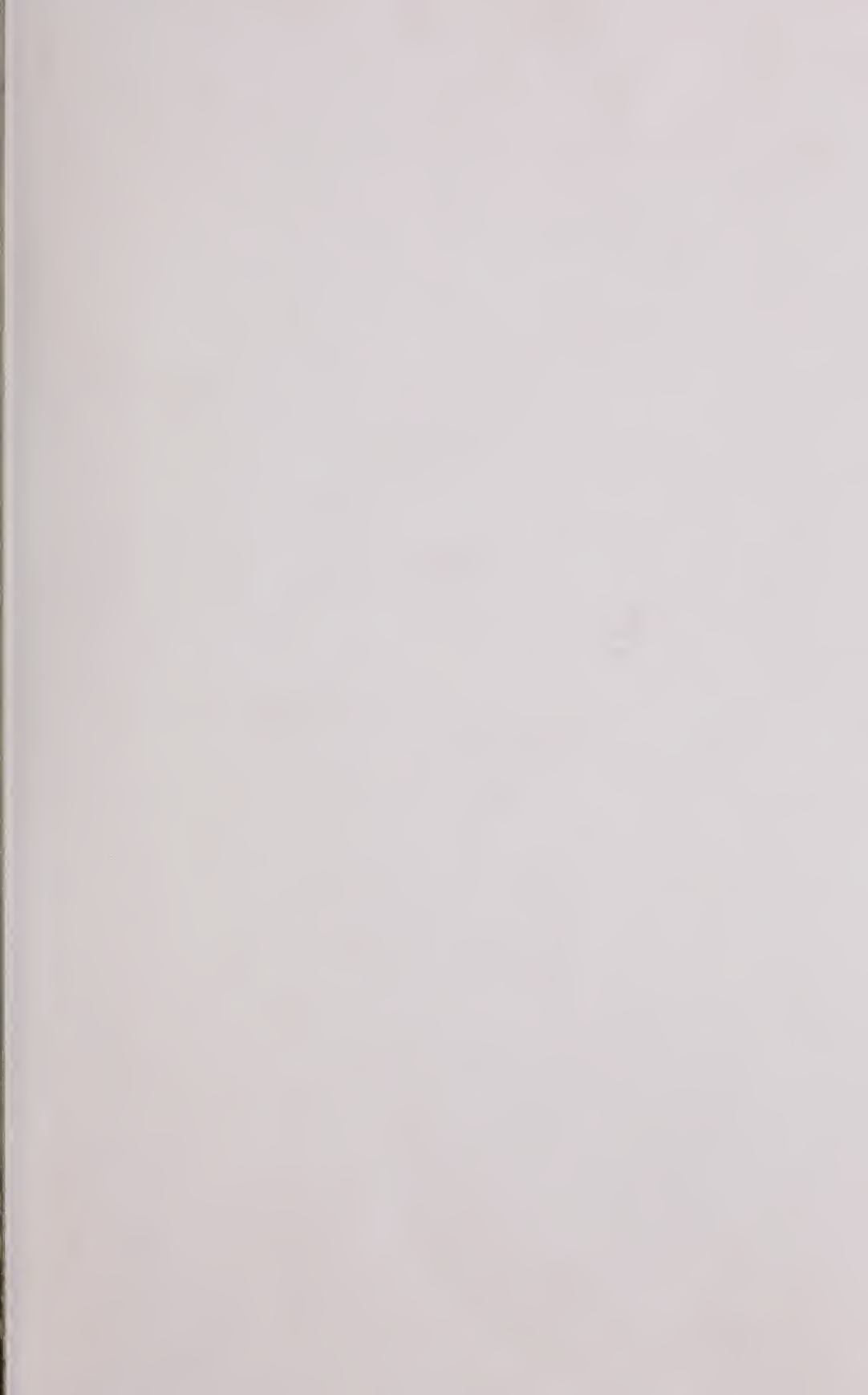
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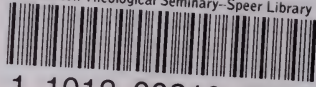
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